CHINA *monthly* REVIEW

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密勒氏
評論報

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THOUGHT REFORM MOVEMENT

—Chen Ren-bing

ONERS OF WAR IN KOREA

ruary 1952

¥6,000

13,000 FEET UP—*Recently-liberated Tibetan farmers plowing their land.*

* * *

SALT MARKET—Almost unobtainable in the Miao districts of mountainous Kweichow under the KMT, salt is now cheap and plentiful.

China Monthly Review

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密勒氏
評論報

February 1952

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LETTERS
From the People

Comments from readers on current topics are cordially invited: their opinions, however, do not necessarily represent the views of the *China Monthly Review.*

LAND REFORM

To the Editor:

Recently I, with other students, in accordance with the plan of the East China Ministry of Education, went to take part in agrarian reform in North Anhwei. The district to which our group was assigned was "Five Rivers" where, owing to the good organization of our experienced leadership, land reform was successfully carried out after 30 days of hard work.

To a student such as myself, of the bourgeois class, the experiences of those 30 days were unforgettable, and through them I realized for the first time the truth of Chairman Mao's saying, "The intellectuals can accomplish nothing if they will not render service or make close contact with the workers and peasants."

Because of previous frequent overflow of the Huai River and its tributaries, the living standard in Five Rivers Hsien was lower than that of other provinces; so low, indeed, that numbers had left the area and drifted into Shanghai as refugees. Now after planned relief from the people's government followed by land reform, everyone has a roof over his head, warm clothing, arable land and farming equipment allocated to him. Those who in the past were so cruelly oppressed by landlords and officials as to become beggars are becoming the new masters of their village. Had it not been for their intelligent cooperation with us and hard and willing work, the realization of land reform would have been impossible. The contrast between their past degradation and present class-consciousness was so striking that I was reminded of the words of one of our modern dramatists: "The past epoch made people into beasts and devils, but the new epoch makes every man master of himself."

LEE RHUI JOEN

Shanghai
January 8, 1952.

CHINA'S ATHLETES

To the Editor:

Our entire region held a two-day athletic meeting at the beginning of December.

During the various matches all the teams played their best. Even in the long 1,500-meter race all who entered exerted themselves to the utmost, with even those at the end finishing the race. After the race the winners and losers shook hands and pledged to help each other and improve their running time. This was a great contrast to athletic meets in the KMT days when often the defeated ones and the winners would get into fights.

YEN CHOW-NAN

Chungking
January 12, 1952.

FEUDAL DUNGEON

To the Editor:

Since liberation many strange stories have been uncovered. This story of the town of An-ren, of Ta Shi Hsien, about 200 li from Chengtu, is perhaps no less strange than others.

The Tien family was one of the richest of this province, owning about half a million mou of land in their district of Ta Shi Hsien and its environs. They had many serfs whom they treated very cruelly.

They had two dungeons, one called the "dry" prison and the other the "wet" prison.

If one of the serfs fell behind with his tribute or exhibited any signs of rebellion, his incarceration in one of these dungeons would be ordered. He would be bound in a standing position so tightly that he could not move, and after a few days without food or drink, would usually die.

Some hundreds of people had perished in this way, none knowing what had become of them until with the liberation, last year, of the town of An Ren Cheng, the people's accusations led to the discovery of these underground death-chambers.

YANG PEI-HUANG

Chengtu
January 15, 1952.

KAIFENG CARRIERS

To the Editor:

The carriers of Kaifeng are putting into practice the new democratic reforms and have broken the power of the despotic, feudal bosses. They all know that in new China no person dares to exploit or oppress them.

Under the leadership of the labor union, the former unjust and unreasonable wage system has been abolished and the workers themselves have set up a new system for recording their work. They have also done away with the old custom whereby each carriers' team had a team-boss who claimed part of the earnings though he did no work. Almost all the carriers attend the new night-schools, and each team subscribes through the union to 16 copies of the Central-South China Workers' Daily.

With the end of exploitation, even those carriers thought lazy in the past have become diligent. "Carry more and walk faster!" has become the slogan. The production plan which the carriers adopted as part of their patriotic compact stipulates that each man pulls 500 catties of goods per load, but everywhere this plan is being overfulfilled. In the station district, for example, one popular carrier transports 1,200 catties each load, while Fu Tu-heng and Kuo Sien have broken their former records by each pulling 1,650 catties per load. An average of 900 catties per load is now being pulled by each carrier.

The carriers' earnings have increased by 200 percent, i.e., from ¥5,000 to ¥15,000 per day, which has meant a great improvement in the standard of living. Four-fifths of the carriers of the 4th sub-team have started to eat wheat flour instead of millet, and are able to buy themselves better equipment.

Commenting on the new democratic reforms, one carrier said, "Who in the past could afford to buy a cart with new pneumatic tires? And now, where do you see any one pulling carts with old ones?"

S. C. CHANG

Kaifeng, Honan
January 9, 1952.

POLITICAL STUDY

To the Editor:

The college teachers' political study movement, which aims at the transformation of ideology and the improvement of higher education, has been spread among the teachers of colleges in Peking and Tientsin since last October with satisfactory results.

After a month's study teachers overcame, for the first time, the traditional conception "to save face", which had prevented them from acknowledging their mistakes and had held back their progress.

Now, through utilizing the weapon of "criticism and self-criticism," they are clearing up their own and others' faulty thinking. For instance, it was revealed that some regarded teaching as a "superior" profession, something quite apart from politics, for which no ideological training was needed. Others took the view that their goal should be pure technical skill, and also turned a deaf ear to politics. Others again considered that to teach well was their only duty.

In Peking University, as in others, responsible college heads like Ma Yin-chu, president of the school, set an example to other teachers and helped to enlighten and mobilize them by taking the lead in self-criticism. A basic question discussed was "Whom should we serve?" and discussion of this and related questions cleared the way for the resolution that all should serve the people wholeheartedly.

JEAN SOONG

Tientsin, China
January 10, 1952.

CALL TO POW'S

To the Editor:

I hope you will publish the following Open Letter to American and Allied Prisoners of War in Korea:

Dear Friends:

In writing to you first let me introduce myself. I am a student of the Northwestern University of China. Having learned only a little English I cannot express my ideas very well, but I shall do my best.

I believe that you, the common soldiers, are peace-loving people, and all peace-loving people are our friends.

In this world it is only a handful of exploiters and imperialists who want

(Continued on Page 216)

NATIONAL GUARDIAN

For readers in China who wish to keep abreast of developments in America, the *National Guardian* may be ordered through the *China Monthly Review* for ¥75,000 a year, postage included.

THE REVIEW'S ENGLISH LESSONS

A COLLECTION of 20 English Lessons, originally appearing in the *China Weekly Review*, now published in pamphlet form. Covering a wide variety of subjects, the English Lessons are particularly useful to those who want to learn modern idiomatic English by the self-taught method.

Obtainable at the *China Monthly Review*, 160 Yenan Road, Shanghai (上海延安東路一六〇號密勒氏評論報) ¥2,500 per copy, including postage. Discount of 20 percent for group purchases of 20 copies or more.

The Month in Review

Extortion Racket

Thought Reform

Extortion Racket Exposed

FOR the past several months the Western press has been devoting considerable space to what it called the "Red Extortion Racket." First appearing in the United States and rapidly spreading to Canada, Australia and other countries with large overseas Chinese populations, these stories claimed that Chinese abroad were receiving urgent appeals for funds from their relatives in China who had "run afoul of the Communist authorities" and had to "pay off" to escape reprisals.

Such stories were frequently "documented" with statements by various overseas Chinese telling they had received a letter or cable from some relative in China pleading for money so that he might escape imprisonment or even death.

In each country the pattern was usually the same. First, a number of such stories would appear in the press. Next, various government officials would express their "concern" over the matter. Finally, in the United States where the stories first made their appearance, the government announced that in order to "protect" Chinese in America, it was tightening up regulations restricting the sending of money to China.

From the beginning, it was obvious to us here in China that this was another piece in the overall campaign to smear the new people's China. In the first place, you don't "run afoul" of the authorities today unless you break the law, and if you break the law, it is impossible to bribe your way out. The official shakedown and the "squeeze" left China at exactly the same time as did Chiang Kai-shek and his corrupt Kuomintang bureaucrats.

While it was immediately apparent that the "extortion racket" was phony, we were puzzled as to just how it had been concocted, since it appeared that some Chinese in America and other countries abroad *had* received letters appealing for funds. It was virtually impossible to check the individual cases mentioned in press dispatches since the names given were usually only of relatives abroad and in any case were romanized versions of Chinese, and addresses, when given, invariably referred only to the cities where the supposed victims lived.

New light has now been shed on the whole matter by the Vancouver, B. C. *Pacific Tribune,* which made extensive inquiries among overseas Chinese in Vancouver after the "extortion racket" stories began appearing in the city's major daily papers. As a result of its investigations, the *Tribune* revealed that the letters have been traced to racketeering Kuomintang agents in Hongkong who, using their knowledge of friends and relatives in their home towns, have been trying to swindle Chinese in Canada and America.

A typical case was reported by Mar Wing Chu, who told the *Tribune:* "Last October my father in Edmonton wrote me . . . that he had received a frantic plea from my brother in Hongkong for an immediate remittance of HK$2,000 as his family were victims of Chinese Communist persecution. My father had sent the money in haste . . . and was preparing himself for further demands.

". . . I sent a hurried appeal to the refugee citizens' committee in Hongkong asking for the whereabouts of my brother. In reply, I was informed my brother never was in Hongkong. Then I sent a letter to my son in Canton, inquiring as to the plight of my brother. My son replied that his uncle, my brother, is in the volunteer army up north, but his family is still in our home village.

"He related how the majority of the people in our vicinity reacted favorably by cooperating in the new program of land reform and reconstruction, but there were certain lawless elements who never did conform to any authority past or present, such as confirmed laggards, beggars, petty and bigger racketeers and the dregs of the old Chiang era. Quite a few had escaped to Hongkong. It is only natural that these local fugitives know of the villagers' family ties which lead to well-to-do relatives in Canada and America.

"My son added that . . . in Hongkong blackmailers and racketeers are organized into gangs to prey on unsuspecting relatives . . . on the pretext that their families will suffer untold persecution at the Communists' hands. . . ."

In summing up the results of its investigation, the *Tribune* charged that the US State Department also had its finger in the phony extortion racket propaganda. Worried over the possible political repercussions from the enthusiastic reports of conditions being received by Chinese in America and elsewhere from their relatives in China, the State Department has made common cause with these racketeers, "utilizing its vast power and its close connections with Chiang's Kuomintang agents on this continent to play up the extortion racket as a method employed by the Chinese People's Republic."

The overall purpose of the phony extortion racket propaganda, the *Tribune* states, is to "justify" the banning of overseas Chinese remittances to China, to sever remaining trade connections between China and

North America, to whip up anti-Chinese hysteria as part of a psychological preparation of the American and Canadian peoples for possible extension of the Korean war against China and to isolate Chinese citizens in the US and Canada from their homeland.

Thought Reform

UNDOUBTEDLY the most profound impression we have of the new China is one of change, of progress. In the little more than two years since the establishment of the people's government the country has experienced more changes and positive developments than were previously seen in many a century. Of these developments the most impressive have been the several great mass movements which have resulted in changes both to the country and the people.

Such a movement has been land reform, which has radically altered the whole economic and social basis of life in the countryside and which has also been the first step in developing an entirely new type of Chinese farmer who is already beginning to act, react and even think differently. Another mass movement is the emulation drive, principally among workers and peasants, which also has a two-fold result in that it brings changes both in methods and processes of work and in *attitudes toward work.*

The latest great national mass movement is that for Thought Reform. In some ways it is different from previous mass movements in that it deals primarily with habits and patterns of thinking, with philosophical concepts, rather than directly with such concrete visible matters as land, tools, physical processes, and so on.

For readers abroad, one of the first distinctions which should be made is between "Thought Reform" and "Thought Control"—a distinction which the Wes-

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For readers abroad, one of the first distinctions which should be made is between "Thought Reform" and "Thought Control"—a distinction which the Western press has almost universally been at great pains not to make! China's Thought Reform Movement, very simply, is the result of the recognition that every type of society is both the producer of and is itself based upon definite types of thought or philosophy. When capitalism first challenged feudalism, no small part of the long battle centered around the breaking of the old feudal thoughts and concepts. The Protestant Reformation is an outstanding example of a revolt against old ideas and philosophies which were hamstringing progress.

It is in this light that China's Thought Reform Movement must be viewed. Old ideas, old concepts, old philosophies—ranging from those hangovers of feudalism on down to Chiang Kai-shek's imported fascist theories—are being carefully examined. Such an examination is necessary for a nation setting out on the road to socialism, a new social system.

In the days of Chiang's Kuomintang government, it was considered quite in order for a government official to use his position to feather his nest. A merchant who succeeded in cornering the rice market and making a fortune by driving prices up a few hundred percent was considered a very successful businessman and a subject for envy, while the little people who starved as a direct result of his manipulations were considered as just out of luck.

Not only are such malpractices not permitted in new China, but the type of thinking which condoned, even encouraged, such acts must be clearly exposed for what it is: a barbaric philosophy glorifying individual greed at the expense of the public. However, as has been the case with all of the other mass movements, the Thought Reform Movement is being conducted on a voluntary basis by the people themselves. The leadership admittedly comes from the government (Chairman Mao long ago first suggested the need for such a movement) but the actual movement, preparations for which have been under public discussion for several months, is carried out by the people themselves.

It is the people who will examine their own thoughts, who will debate among themselves all the points of the various philosophical hangovers from the past, who will decide which old thoughts are out of date and a hindrance to progress, which ideas and theories are helpful and useful in building the new China. No one will be forced to accept any specific "thoughts," although such widespread discussion is sure to result in the reforming of nearly everybody's thoughts to some degree.

This is a very different matter from "Thought Control," which might most properly be defined as what the Truman administration is currently trying to impose upon the American people, with the Smith Act jailings, the Un-American Committee witch hunts, the loyalty tests and other similarly repressive measures.

In view of the importance of the Thought Reform Movement, which is just now getting under way in East China (it has already been launched in North China), we recommend to readers the article on this subject, which begins on the following page, by Dr. Chen Renbing, who analyzes and explains the movement and tells how it works.

COVER PICTURE

A downed American pilot receiving preliminary first aid treatment from Chinese Volunteers.

New China's Thought Reform Movement

Chen Ren-bing

SINCE liberation we have had a number of nationwide mass movements which have brought profound changes to the new China. One of the most important of these is the movement to reform thoughts or ideas which is currently spreading throughout the country.

The need for such a movement has long been apparent. Indeed, it is recognized in the Common Program, the basic document which serves as our guiding principle or constitution in this period of New Democracy and upon which our present united front government is based.

The subject has been under consideration and discussion ever since the founding of the people's government, some two and a half years ago. In 1950 Chairman Mao again mentioned the need for self-education and self-reform. During this period quite a bit of work along this line has been done in various organizations. However, it is only now, after a great deal of public discussion, that the movement is getting under way on a really mass, nationwide basis.

* * *

Where Do Ideas Come From?

IN the opening address of the recent People's Representatives' Conference in Shanghai, Mayor Chen Yi emphasized the class origin of ideas. Each economic class, he said, produces its par-

DR. CHEN REN-BING (陳 仁 炳) is professor of government and dean of the College of Arts at St. John's University in Shanghai. He is a member of the Studies Committee for Universities and Colleges under the East China General Committee for the Thought Reform Movement. He is a member of the Central Committee of the China Democratic League and is also a member of the Shanghai People's Consultative Council. Dr. Chen is a returned student from the United States, having received degrees from the University of Southern California and the University of Michigan.—Editor.

ticular set of ideas and brand of thought. He mentioned, as an example, the tendency for the landlord class to maintain the sacred and unimpeachable nature of the feudal order; the abundance of myths and arguments attempting to prove the pre-ordained superiority of the ruling aristocrats in feudal society.

The kings and emperors of the past, for instance, being the number one landowners of the country, called themselves "Sons of Heaven" and actively cultivated all sorts of myths to the effect that they were born under supernatural conditions, were of divine origin, etc.

Mayor Chen mentioned other classes, such as peasants and serfs who naturally harbored ideas of revolt; such as the working class and its tendency to struggle against the exploiting class. It is also natural, he pointed out, for the capitalist class to think exclusively of ways and means of making ever bigger profits, and to attempt rationalizations in defense of the profit system.

Since the present government is made up of a united front of four classes and since there are still a number of left-over elements of the old reactionary classes, the co-existence of many types of ideas in China today is not surprising.

For instance, the landlords as a class, their excess lands confiscated, will pass out of existence by the end of 1952 but it is obviously impossible to expect the feudal ideas stemming from this class to die at the same time. The same holds true for the residual influence of imperialist education and culture in China and for the poisonous fascist seeds of thought sown by Chiang Kai-shek during his rule.

* * *

Why Reform One's Thoughts?

THERE are three main reasons for launching the Thought Reform Movement. First, is to fit the people, especially the intellectual class, for the new tasks before them. As Chairman Mao pointed out in his opening address at the PPCC National Committee Meeting on October 23 of last year: "The remoulding of ideology, primarily the ideological remoulding of the various types of intellectuals, is an important condition for the thorough carrying out of democratic reforms in various fields and the gradual carrying out of industrialization in our country."

We may say that the essential requirement of the new democratic revolution is nationwide mobilization of people in all walks of life to participate in the rebuilding of the new state. So it is clear that before such a full mobilization is possible the people must have a thorough understanding of the task before they can contribute fully and wholeheartedly.

We have some historical precedents for guidance. In the years 1942-43 the Chinese Communist Party conducted a thought reform movement in Yenan which laid a good foundation for the struggles culminating in the war of liberation between 1946-49. Also, in 1947 the Chinese Communist Party launched a similar movement for its rural workers, which prepared the way for the phenomenal success of the present land reform movement.

Second, the Thought Reform Movement will consolidate further the already existing friendship and goodwill among the four united classes (workers, peasants, petit bourgeoisie, national capitalists).

Without doubt, through this movement relations between public and private industry and between capital and labor will be further enhanced. Acceptance of the necessity of the leadership of the working class will also be strengthened by this movement. (Many capitalists, though they give lip service to this principle, are still not convinced and some workers say that they don't want to have the responsibilities of being the leading class!)

Third, the highest ideal for the people, as pointed out in the Common Program, is to serve the people. Article 41 states, in part, "The main tasks for raising the cultural level of the people are training of personnel for national construction work, liquidating of feudal, compradore, fascist ideology and developing of the ideology of serving the people." The achievement of this ideal is not possible without first reforming one's thoughts.

Must Overcome Selfishness

There is something innately selfish in the bourgeois way of thought and still more so with feudalist ideas. It is even more obvious that fascist or imperialist or compradorial ways of thought are 100 percent incompatible with the idea of serving the people wholeheartedly and unselfishly. Therefore, inasmuch as the Common Program upholds the idea of service to all people with one's whole heart and mind, it is necessary to combat these very ideas which are at cross purposes with unselfish service to the community.

An example of this can be seen in the case of last year's college graduates. In the past many students were reluctant to leave the large cities for work in the interior and smaller cities where the comforts are less and the general standards of living lower. The fact that nearly all graduates last year, however, unconditionally accepted government jobs scattered throughout the country was a direct result of the Ministry of Education's carrying out of a thought reform campaign among the students prior to graduation.

Old Thought Remnants

One has only to look slightly below the surface to find that outdated feudalist ideas are still evident in many aspects of life. For instance, the craving for face, the feeling of superiority cherished by the intelligentsia over workers and farmers, the diehard superstitions not only in all rural areas but also in the cities, the tendency to form clannish or provincial cliques—frequently found even in factory or business firms of modern times! It is obvious that these ancient mores are of no great help to China's industrialization process.

The lamentable but prevalent existence in many areas of China of the ideas of inequality between men and women and the double standard for men is another example. Looking at the reactions since the publication of the new Marriage Law, we can see clearly the need for thorough reform of our ideas on this subject. While many thousands of wives or daughters-in-law have actually been emancipated as a result of the law, there have also been many instances of strong resistance (chiefly by the male population) to the democratic spirit and new freedom embodied in the law.

Dozens of cases have been reported where daughters or widows or oppressed wives were beaten to death or forced to commit suicide as a result of their efforts to free themselves from the old family oppression by standing on their new rights under the Marriage Law. This is a clear indication of the resistance put up by the old feudal ideas and the urgency for reform.

The conglomeration of bad influences of imperialistic and compradorial ideas are naturally more prevalent in the larger port cities, such as Shanghai, Canton, Hankow and Tientsin. Drastic remedies are needed to rebuild attitudes of self-respect and self-confidence since 100 years of imperialist dominance have done much damage. This is especially clear in the metropolitan centers where unconditional worship of foreign-manufactured goods and all things foreign have had a growth of several generations.

The anti-democratic effects of fascist left-overs from Chiang Kai-shek's days are by no means a negligible part of existing thought. The KMT did its best in the 22 years previous to 1949 to instill into educational and cultural life the worst that could be transfused from fascist Italy and nazi Germany, such as secret police, special Training Corps, etc.

For the reactionary ideas, the motto is to sweep them off. For those erroneous idiosyncrasies of petit bourgeois extracts which are not treated exactly as enemy ideas, the aim is to subject them to scientific criticism in the light of Marxism-Leninism and Mao Tse-tung's Thought.

To a man brought up in the educational system of capitalist countries, liberalism and individualism are sacred and absolute tenents of truth not to be doubted or opposed for a single moment. For the building of new China and in planning for socialism, however, liberalism and individualism are found to be hindrances. If China is to become a democratic and industrialized nation she certainly needs comprehensive organization, extensive planning and, what is most important, a nationwide coordination of all aspects of reconstruction.

Under these circumstances, toleration of egoistic individualism would be tantamount to throwing a monkey wrench into the machinery. It is the first lesson of modern European history that individualism is the offspring of capitalism. It is equally reasonable to us that New Democracy can never be expected to play foster-parent to individualism, which by this latter day has become not only rugged but terribly threadbare.

As to the matter of liberalism as it stands today, we do not take it to connote liberty, liberation, or freedom at all. American liberalism, for instance, has not helped to secure real equality. Liberalism, the apple of the eye of British political thought, has not saved England from becoming an obedient yes-man and bankrupt junior partner in the American-controlled war-mongering bloc.

* * *

How Movement is Carried Out

ONE of the main principles of the Thought Reform Movement is that it is to be essentially an educational movement. Thus, in order to be successful it must conform to certain rules.

For instance, the movement must be launched on a spontaneous and voluntary basis.

As early as June 24, 1950, Chairman Mao Tse-tung suggested at the Second Conference of the National Committee of the PPCC a nationwide movement of self-education and self-reform with accent on the word "self." The process of examining and reforming one's thoughts cannot be a forced or hasty affair. People must first understand the necessity for reforming one's ideas before they can willingly make an effort.

Much use is made of mutual criticism and self-criticism, i.e. analyzing and re-evaluating one's own ideas and also those of our friends. Criticism is made with a view to help rather than to harm one's own friends. For instance, at the recent People's Representatives' Conference in Shanghai certain ways of thinking on the part of some of the local businessmen and industrialists were severely criticized. Despite its severity, it was nevertheless given in the most friendly and democratic spirit and was taken in the same spirit.

The study of Marxism-Leninism and its application to the Chinese Revolution, i.e. the path marked out by Mao Tse-tung's thought, is the central core of the Thought Reform Movement.

The movement is undertaken so as to meet the needs of people from different classes, occupations, cultural levels and so forth. The expectations for workers in natural science, engineers, doctors, technicians, therefore, are necessarily different from the courses prescribed for students of economics, political science, lay and other social sciences. In a recent plan issued by the PPCC National Committee, study groups all over the nation are to be divided into three levels.

It is natural that the social scientists will make a profound study of Mao Tse-tung's thought and the philosophy of Marxism-Leninism. The objectives asked of the bankers, merchants and manufacturers are obviously very different from those asked of government workers. For instance, the immediate reaction desired from the businessmen is that they shall abandon their habitual ideas of speculation, illegitimate hoarding, manipulation of the market, etc.

In Shanghai the movement is under the direction of the East China Study Committee which has local branch committees to handle the work in the five major fields: 1) Leaders and staff workers in industry and commerce, 2) those in newspaper and book publishing firms, 3) cultural workers, including dramatic and movie personnel, 4) doctors, nurses, other health workers,

5) teachers from middle schools and lower schools. There is a separate committee directing studies for faculty and staff members of universities and colleges in all East China.

Peking-Tientsin Plan

As this is a nationwide movement, Peking is the natural center. Right after the Third Meeting of the National Committee of the PPCC, universities and colleges in Peking and Tientsin began planning an all-inclusive thought reform movement. They were followed by the literary workers of Peking.

By the end of last November, 6,525 people were participating in the Peking and Tientsin project, including middle school teachers, professors and scientific workers. Their program is divided into five stages. At the point of this writing they have entered the third stage.

In the first stage the objectives and methods of the movement were outlined, and discussions on criticism and self-criticism and various general questions were held. Premier Chou En-lai was invited to speak at a meeting launching the movement.

In his keynote address lasting five and a half hours, he drew from his personal experiences to illustrate the nature and importance of thought reform. He stressed the importance of reforming one's ideas so as to be fit to serve the people with one's mind and heart. On the whole, he said, professors and teachers in China have stood their ground well and made considerable contributions to the cause of patriotic struggles.

It is essential, however, that the educational workers of China should go forward to higher planes of thinking, namely to stand firmly with the people and to follow in the steps of the working class, whose aspirations are crystallized in the system of thinking of Mao Tse-tung.

The second stage was to be launched with a report by Mayor Peng Chen of Peking on the three main fighting movements—resist American aggression and aid Korea, land reform, suppress special agents. The objective of the second stage is to learn to be able to distinguish between enemies and friends, to draw a clear line of demarcation around reactionary ideas and to establish a profound objection to imperialistic, fascist, compradorial and feudal influences.

During the third stage Hu Chiao-mu and Chen Po-ta will speak on Communism and Mao Tse-tung's thought respectively. The chief aim in this stage is to grasp the essentials of Marxism-Leninism and Mao Tse-tung's thought and to be thoroughly clear as to what is the viewpoint of the working class. From this vantage point, the errors and irrationality of the ideas of the capitalist class and the petit bourgeoise will become clearly visible.

During the fourth stage, Li Fu-chung, minister of heavy industries, will speak on the broad outlook of China's economic construction and on the importance of cultivating a large body of sound workers for the people. Through this sweeping panorama of China's bountiful future, the study group will see the importance of fitting oneself into the larger scheme of things in the job of national reconstruction.

In the fifth stage the participants will work out personal and individual conclusions—a sort of report in which what one has gained from the movement will be outlined, what ideas changed, what personal progress one has made and personal plans for the future. Vice-Minister of Education Chen Chun-juei will make the concluding address. From the Peking-Tientsin plan we can obtain a glimpse into what is going to spread on a nationwide scale.

A Thorough-going Process

The Thought Reform Movement is scheduled to be launched in Shanghai, Chungking and other places soon and will perhaps last well into the spring and summer. Everyone in the various organizations is urged to participate on a voluntary basis.

Inasmuch as this movement is only at the stage of inception, this is not the time to evaluate the results. However, we already feel that this movement is meeting a dire need. Since the present revolution indicates the overthrow of enemy classes and the close cooperation of the four friendly classes under the guidance of the CCP, something naturally has to be done about the ideas and thought patterns generated by the soon dying classes. On the other hand, in order to usher in, after a transitional period, a new age of socialized industry and agriculture, corresponding advances in the realm of thought are both desirable and imperative.

An advanced training school for promising young literary workers

Central Literary Institute

Hsu Chien

FOR the first time in China's long history, her promising young writers are being given the opportunity for research and writing in a modern, scientific institution where skill may be further perfected. The establishment of the Central Literary Institute has greatly encouraged the nation's young authors, and promises a steady improvement in the literature of new China.

The Chinese people, having overthrown the reactionary Kuomintang rule, are creating favorable conditions in which their literary workers can pursue advanced study. The Institute, where young writers who have risen from the ranks of workers, peasants and soldiers are studying, typifies China's new age in literature. The opportunity for advanced study, which for many years young writers held as a cherished hope, has at long last come true.

The Institute was established under the co-sponsorship of the Ministry of Cultural Affairs and the National Association of Literary and Art Workers. It is directed by Ting Ling, veteran writer, authoress of the well-known novel, "Sun Over the Shankan River."

The research students, about 60 in number, have come to the Institute from various parts of the country. The majority of them are young literary workers, still in their twenties, who have been active in the revolutionary struggle and have published a considerable body of short stories, novels, poems or plays. Some of the students, for example, Ma Fung, Wang Hsueh-po and Li Na, are already well-known in the literary world.

The Institute has satisfied the young writer's great need for an opportunity to improve his knowledge and technique. All of the present number studying at the Institute have in the past been too preoccupied with practical work to pursue advanced study. Ma

Fung, one of the authors of the novel "The Mountain Warriors," once complained of his limitations to a group of writers, and expressed his desire to see a literary institute established for young writers like himself.

Wang Hsueh-po, who has had more than 10 years' experience working with a dramatic troupe, also revealed an eager longing for advanced study. He said that he had not been able to write anything satisfactory to himself since 1947. His "stagnancy" in literary creation worried him, and he confessed that "when I am called upon to produce more and better work, my relatively low ideological level and power of expression always hinder me."

Hsu Kuang-yao, noted for his "Fire Over the Steppe," remarked, "When I write, it often happens that I simply cannot aptly express a sentiment I have in mind. And many times, if I have thought of two different treatments of a given subject matter, I have been at a loss as to which to choose."

The history of China's modern literature contains a number of young, talented writers whose literary careers were cut short after they produced their first works. Today, however, this state of affairs will not be tolerated. Since revolutionary struggle has engendered writers of the people, the people's state has assumed the responsibility of rearing them, lifting them to a still higher creative plane.

Guiding Principle

The guiding principle of the Institute is to enable the research students, in a two-year course, to enhance their political and technical knowledge so that they may better serve the people in the field of literature.

In following this principle, the content of the research work cannot be so comprehensive as to embrace all subjects. It is therefore limited to three phases: (a) fundamental knowledge of Marxism-Leninism and Mao Tse-tung's thought; (b) important works in the literary legacy of the past; and (c) living practice (that is, actually living in factories, combined with practical writing).

Both theory and great literary works are systematically studied, from Chinese to foreign, and from the recent to the remote past. During the two-year course of study, a certain period of time is set apart for practical writing and for participation in the actual revolutionary struggle.

The teaching method is collective in nature; what is imparted or learned is usually the product of group discussions, which are held on the basis of the Fellows' individual research work and independent thinking. As an example, for the course on modern Chinese literature, since a syllabus did not exist, several authorities on the subject gathered together and discussed the course's content. Having agreed upon a unified system, these experts then taught the course.

Although group work plays a large part, the Institute agrees that every Fellow should keep his literary individuality, his particular style, his own way of creation. The Institute thus uses both group and individual working methods to encourage the student to assimilate, digest and learn.

Practical Problems

The teaching method is closely concerned with the practical problems encountered by the research students. The young authors have expressed their gratification over the fact that during two months of preliminary study they have, with the aid of their teachers, been able to solve some knotty problems concerning their literary efforts. They confidently expect that more problems of this kind will find solution in the course of their research.

The curriculum of the Institute shows the intensive and painstaking nature of the research work undertaken. During the first academic year, the Fellows are required to study political theory and literature. In the political field, they complete a study of J. V. Stalin's "Dialectical Materialism and Historical Materialism," part of "The Selected Works of Mao Tse-tung," three of the 12 authorized books on Marxism-Leninism, and the basic policies of new China's national construction.

In literature, both theory and several literary works are studied. This work includes a study of Mao Tse-tung's theory of art and literature, lectures on China's classical and folk literature, and talks by established authors on their experiences as men of letters.

In creative work, the first half year is set apart for practice in writing, while during the second half of the year part of the students will be organized to go to factories and to the countryside in order to make observations of factory and farm life. Part of the students will remain at the Institute to devote themselves to writing.

During the second academic year the students will continue their study of Marxism-Leninism and national policies. In addition, the curriculum will include a study of the Marxist-Leninist theory of literature. Special lectures on the arts will be organized. Also, every Fellow will be required to read 50 more literary works and to study 10 more masterpieces. A target of up to 2,000,000 words has been set for creative writing for the second year, which will be published collectively.

From January to April last year, the students thoroughly studied important philosophical treatises, such as Mao Tse-tung's "On Practice," and completed a course on China's modern literature since the May 4th Movement. In coordination with this course, each Fellow studied about 500,000 words of representative works by principal authors of the period, chiefly Lu Hsün, Kuo Mo-jo, Mao Tun, Ting Ling and Yeh Shao-chun.

In addition, each student read about 2,500,000 words of other authors. Group discussions were also organized on important articles appearing in the press, on the appreciation and study of films and stage plays, and other subjects.

During this period, the students produced creative works in various forms, totalling 660,000 words, in addition to more than 8,200 lines of poetry. Of the work produced, about one-fourth had been published by the end of May.

People's Authors

Most of the Fellows of the Institute have lived eventful lives, and many look back on former days full of bitter experiences. Two of these are Tsao Kwer-mei and Wu Chang-ying.

Tsao Kwer-mei is a talented young poet, 26 years of age. In pre-liberation days, he was an apprentice in a bakery, and later became a shop assistant. Living a very hard life, he was constantly subjected to abuse and maltreatment by his nagging masters.

At last he joined the Revolution. Trying his hand at writing verse, he became so engrossed in his poetry that, as he said, he composed verses even when he was carrying water or sweeping the floor. He always kept some scraps of paper in his pocket and jotted down the verses that came to his mind.

His literary efforts have proved a success; one can feel the life and vigor pulsating in his poems. Within less than two years, four collections of this young poet's work have been published, and seven newspapers and magazines have asked him to write for their pages.

Wu Chang-ying, a young authoress of 24, comes from a poor peasant family. Left an orphan at the age of nine, she was sold to a family by some unscrupulous people as a prospective "daughter-in-law," a virtual slave-girl. Cruelly maltreated by her "mother-in-law," she could stand it no longer, ran away and led the life of a vagabond. At various times, she was a beggar, a cowherd and a housemaid.

At last, in 1944, she joined the Revolution, working in a military clothing factory run by the Communist-led New Fourth Army. It was not until 1945 that she began to study, starting to learn from the very beginning. The first story she contributed to a newspaper was warmly received, and since then she has pursued her writing assiduously.

"The exploits of the heroes around me moved me so deeply," she said, "that I simply could not help making my first attempts to describe them." At present, she is working on the final revision of her autobiography.

Unbounded Future

At the inaugural ceremony of the Institute, many writers present expressed their hearty congratulations on its establishment. They described it as an event unprecedented in the history of China's literature.

Kuo Mo-jo, chairman of the All-China Association of Literary and Art Workers, pointed out in his speech that progressive writers the world over are keenly interested in the liteary works of new China, and are eagerly awaiting our authors' production of world-significant and instructive works. He emphasized the fact that under the guidance of Mao Tse-tung's literary policy our writers will surely accomplish that task, for the first and foremost reason that we have a great reality: the glorious struggle and victory of the Chinese people.

THE "CHRISTIAN" SPIRIT

President Quirino of the Philippines has announced that he will pardon General Shigenori Kuroda, former commander of Japanese forces in the islands, who is at present serving a sentence of life imprisonment for war atrocities against the Filipino people. In making the announcement Quirino stated: "I believe General Kuroda can become very instrumental in the promotion of better understanding between the Philippines and Japan in the true Christian spirit."

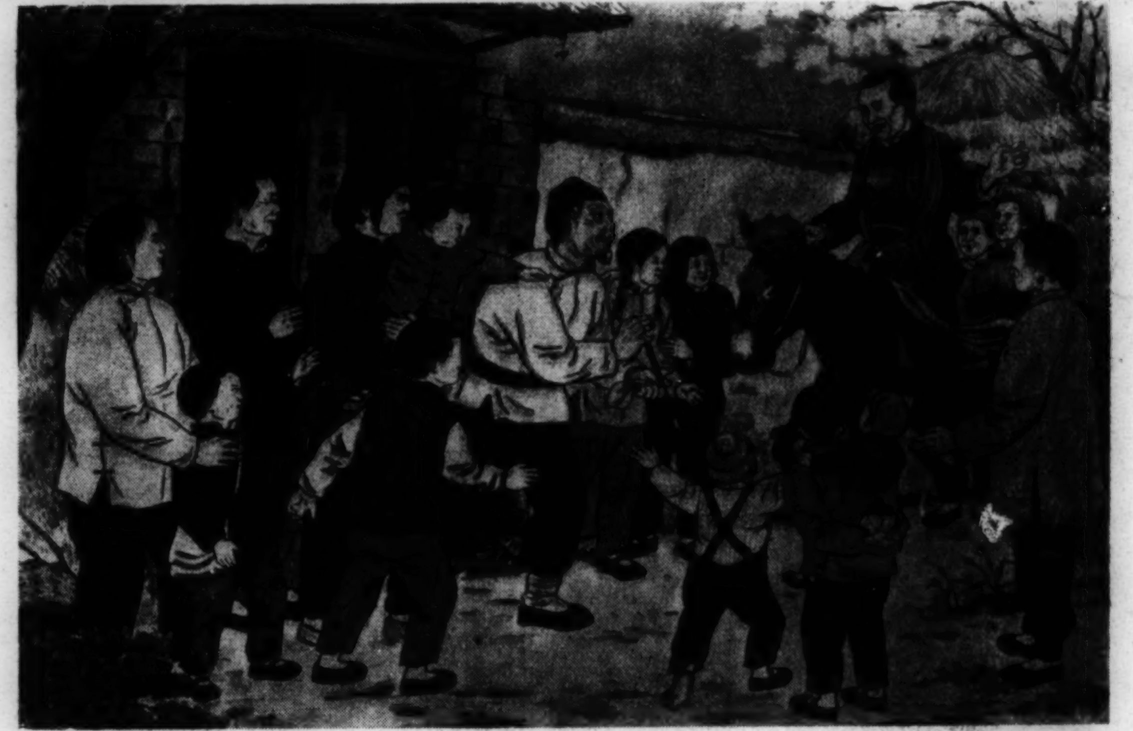
New Year Posters

New Year Posters have decorated the homes and doorways of Chinese peasants for centuries. In the old days the posters drew heavily upon the officially-sponsored mythology and depicted scenes in which heroes battled monsters, in which semi-mortal generals won classic battles, and so on.

With liberation has come a new type of poster which reflects the actual realities of life in people's China. Today's New Year Poster heroes are the model peasant, the model worker, the Chinese volunteer in Korea. General scenes, instead of eulogizing the feudal life of the landlords, show peasants at village meetings, workers buying at their cooperatives, children attending school for the first time in their lives.

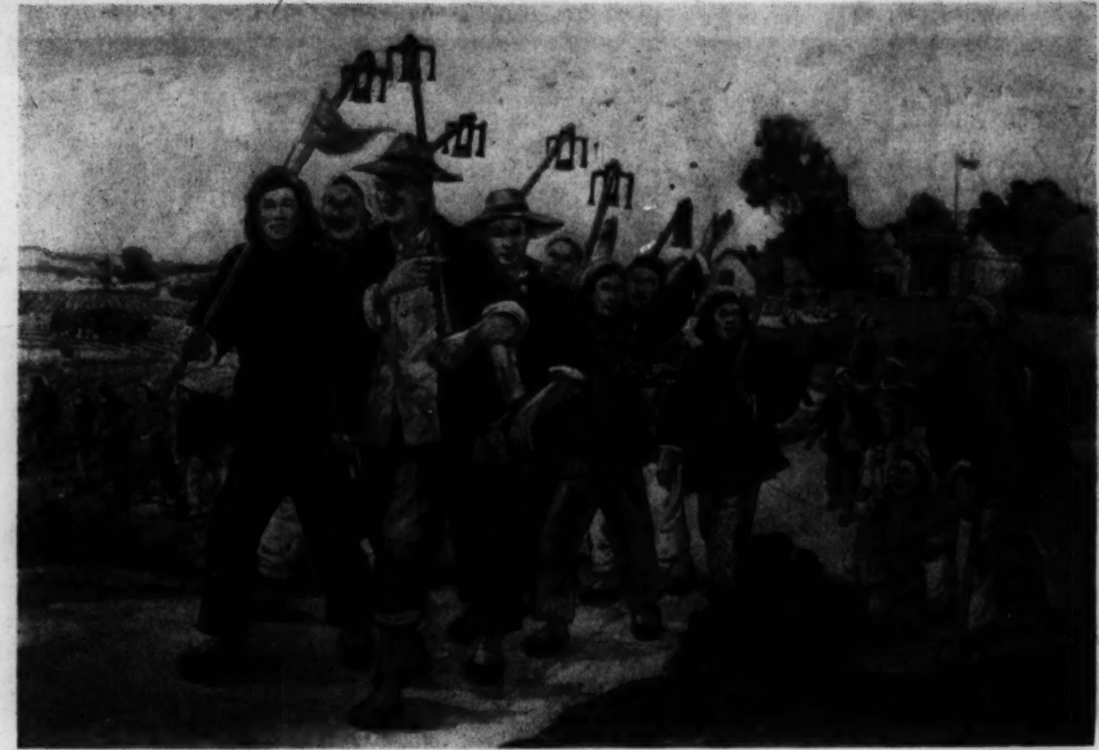
The posters also record the great mass movements of this time—land reform, the battle to control the Huai River—and look into the future, such as one showing Chinese labor heroes visiting a collective farm in the Soviet Union.

The popularity of this ancient art form has risen steadily during the past three years as a result of the new subjects used by the artists and also because of the rising purchasing power of the people. In 1950 Shanghai's printers turned out 700,000 copies, in 1951 the figure rose to 1,800,000 copies while this year more than 10,000,000 have been printed.

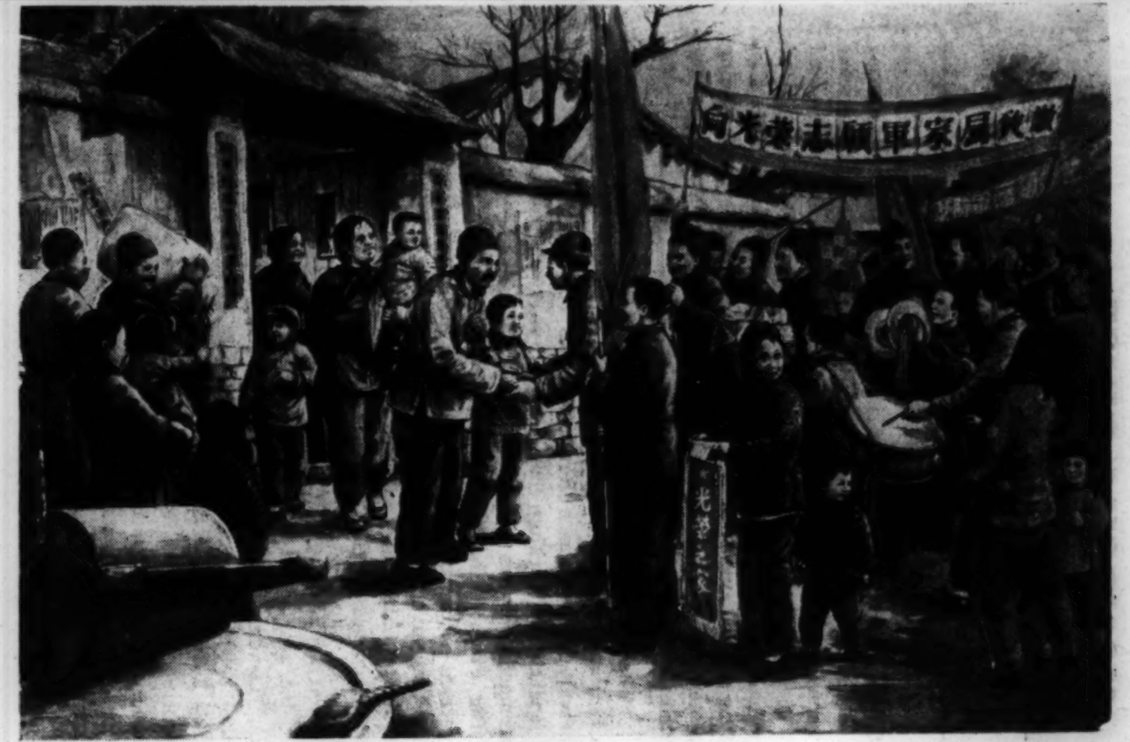


"Model Labor Hero Returns Home"

By *Shen Jou-chien*



"Organize and Increase Production!" By Hsu Poo-bao


向光榮志願軍家屬致敬
光榮之家

"Greetings to the Family of a People's Volunteer in Korea!"

By Kao Meng-huan

CHANGSHA SINCE LIBERATION

SOPHIA CHANG

THE changes in Changsha in the less than 30-month period since its liberation in August 1949 are all the more impressive when viewed through the eyes of its population who lived through the nightmarish pre-liberation days. This capital of rich Hunan province, where China's present leader Mao Tsetung studied and began his revolutionary career, is fast becoming a new city, where people are building a new democratic and industrial city in the interest of all.

The recent history of Changsha up to liberation was one of much suffering for its citizens. In 1927, when the Kuomintang betrayed the Chinese Revolution, the city was the scene of a bloodbath of working class leaders. In 1938, residents suffered tremendous losses because of the KMT's blunder, known as the "Big Fire of Changsha," which resulted in the burning of 90 percent of the city and the death of thousands of people. During the war against the Japanese invaders, the city went through four big battles and suffered the looting and raping of both the Japanese and KMT armies.

After VJ-Day, KMT officialdom saddled itself on the backs of the people and flocks of so-called UNRRA "experts" rushed in. The fetish of worshipping America was to be found among the "better classes," and in practically every upper level school. The KMT secret police suppressed all kinds of progressive activities. The welfare of the mass of the people was of no concern to the government. By the summer of 1949, when the tide of liberation was fast approaching, the KMT ran rampant, arresting "suspicious characters" and killing "leftists."

FOLLOWING liberation, it was no easy task to stabilize the social order and to rehabilitate the city. However the job was tackled immediately and the past two and a half years has been a period of hard struggle and systematic planning which has resulted in the present fresh outlook.

Perhaps the most vital of the immediate tasks in the first days after liberation was restoring Changsha's economy to sanity. The new government's policy also was to change the rundown and consumptive city into a productive one. Nothing better demonstrates the old and the new than the attitude of Changsha's housewives, always sensitive to cost of living conditions.

On the eve of the first anniversary of Changsha's liberation, Liu Ping-ying, in an article dealing with prices, vividly portrayed the housewives' distress in pre-liberation days when the exchange rate of silver dollars once skyrocketed from 2,000,000 to 4,300,000 KMT paper dollars within a 12-hour period. The average housewife could scarcely get to the market in time to make full use of the ever-depreciating banknotes. However, within nine months of liberation, and ever since, every family has been able to plan a budget in terms of the now stabilized people's currency and stick to it.

Since liberation, the interflow of commodities between Changsha and the surrounding countryside has grown. There also has been much progress in increasing output, improving quality of goods and reducing costs in both public and private enterprises. The total number of workers in the city rose from 70,000 at the time of liberation to nearly 100,000 by the end of 1951.

There also has been a substantial increase in industrial enterprises. In October 1949 there were 10,000 commercial and industrial enterprises in Changsha of which commercial houses made up 79 percent. By the middle of last year, the number had risen to 15,884 with only 51 percent being of a commercial nature.

Throughout all this period workers' financial conditions have

steadily improved and the national Trade Union Law has been put into effect.

Measures for industrial safety and rules for welfare and hygienic conditions have been put into practice. All this has strengthened the productive zeal of the workers, and they have shown this especially since the movement to Resist American Imperialism and Aid Korea was started in 1951. They have signed patriotic pacts and participated in emulation movements to increase production.

In the realm of participation in government, the people of Changsha have made great strides from the days of the KMT and its government of racketeers. People's Representatives' Conferences are regularly held. At the June 1951 conference, which exercised the function of a people's congress, out of a total of 398 delegates, 91.9 percent were elected. They spent six days in listening to reports of city administration officials; in electing a mayor, deputy mayor and members of the Municipal Council; in passing important resolutions; and in voicing their determination on behalf of the people of Changsha to donate 21 planes in the campaign to supply planes and heavy weapons to the volunteers in Korea.

In strengthening the united front of workers, peasants, petty bourgeoisie and the national capitalists, another effective channel is the Municipal Consultative Conference which is the standing committee for the People's Representatives' Conference when the latter is not in session. Through this organization the people of different strata voice their opinions and make recommendations to the government.

One of the most vicious carry-overs from the KMT was the gang system found on the wharves of Changsha. Traditionally controlled by gangsters with strong Chiang Kai-shek connections, these racketeers milked the wharf laborers consistently. However, liberation has put an end to this and the dark days of squeezing, robbing and cruelty are gone. The government's

drive to put an end to this system was widely supported and was a sure sign to the people here that for the first time they had a government not cooperating with organized crime.

Another symptom of social maladjustment was the problem of beggars and the unemployed. Since liberation the government has helped more than 50,000 jobless through work relief projects such as road paving and dam repairing. Nearly 3,000 beggars have been placed in training institutes where they can learn different trades: weaving, brick-making, flour grinding, and so forth. In addition to being taught a trade, these one-time beggars have been taught to read and write and to understand the value of supporting themselves by their own labor.

Much has been done in construction work: riverside roads covering nearly 5,000 meters, and another branch system of about the same length have been built. Eight centralized sewage systems, totaling 14,270 meters in length have been constructed and repaired. More than 3,000 street lamps have been installed, while roads adding up to 27,158 square meters have been repaired and paved. Five million trees were planted and 7,000,000 seedlings and saplings cultivated in nurseries between liberation and mid-1951. Of great value to the immediate suburbs of Changsha has been repair work carried out on 61 dams and dikes.

IN viewing the overall accomplishments since liberation we must not overlook the field of education and culture. For the first time the door has been thrown open to workers and peasants, and their children. There has been an increase of 13,316 students and 202 teachers in the city's 177 public and private primary schools.

At the same time, the city now has many middle schools as well as three institutes of higher learning. More and more workers are attending night school, to wipe out the mark of illiteracy stamped on them by the KMT. Already 15,000 workers are studying in literacy classes.

Exhibitions of various kinds have attracted tens of thousands of visitors. There have been exhibitions on the interflow of native products, national minorities, resist American imperialism and aid Korea, and suppression of counter-revolutionary elements.

In the movie houses, new China's budding motion picture industry has given the people many fine films. Throughout the city there are 500 blackboard newspapers which attract large numbers of readers. Book stores are doing a good business.

The changes in Changsha have all been vital ones, affecting the everyday lives of the city's population. The people of Changsha are anticipating even greater ones as they continue the building of a democratic, progressive city.

POW WRITES TO SENATOR

FIRST-LIEUTENANT Henry D. Wolz, A.O. 1908457, US Air Force, has appealed by letter to his Senator, Lynden B. Johnson of Texas, to "do something to stop this insane, inhuman war in Korea."

Taken prisoner last September 17, Wolz writes: "Since that day I have lived in utter amazement, learning many facts of this war....The facts have been proven and laid before me....

"Why are American soldiers taught that the Chinese are unmerciful to their POW's? From two experiences, I want to say they are definitely not, and the American people are being misled by slanderous propaganda. This leads to the question of why are we in Korea fighting a people that want peace? If the Chinese people were interested in aggression, why would they treat POW's so kindly. POW's actually live with the Chinese soldier, eat from the same table of the same food... By means of slanderous propaganda the American people have been led to Korea to fight with a people whose only interest is peace with their fellow man whether he be in Asia, Europe or America."

Ho Kuo-cheng—A Model Teacher

Chang Shu-chi

SINCE land reform, nearly all of the peasants of Wu Li *Hsiang*, a group of villages in Honan, have been faithfully attending literacy classes. While 80 percent of their children study at three primary schools, the adults attend four people's schools. Attendance at the latter varies from 800, during the busy part of the year, to 1,400 during the winter.

More than 200 adults have learned 800 characters; of these, 37, after two years' study, know 1,300 characters. These peasant-students can now read, write and calculate, and during the past year most of them took part in local government work.

What are the reasons for this great success in educational work? Fundamental were the correct leadership of the Communist Party and people's government, and the deep desire of the peasants to learn. But the work of teacher Ho Kuo-cheng was also an important factor. He encouraged the people to learn, depended upon them, and worked like a trojan to solve the many difficulties which arose.

IN October 1949 the *hsien* people's government decided to establish a primary school in Wu Li *Hsiang* and appointed Ho Kuo-cheng as its first teacher. Upon his arrival he posted an announcement of the opening of the school, but only a dozen children enrolled and nobody came to school.

Ho Kuo-cheng then talked with the peasants about the school and urged them to send their children. Some said they were too busy, some told him to wait a few days, others avoided him. He asked the government cadres to help him, but they were busy collecting public grain and had no time. He grew very depressed.

But then he remembered what the chief of the *hsien* educational department had told him: "I am confident that you are able to establish the school and run it well." He felt that he must renew his efforts and find a solution. He decided to help with the grain collection, and used the opportunity to explain the need for educational work.

The district government praised Wu Li *Hsiang* for its good grain collection, and young teacher Ho got a good word for his capable and energetic work. In this way, he obtained the support of his fellow cadres.

Nevertheless, only 13 students turned up when school opened. The children, remembering how students were beaten by teachers in the past, were afraid of Ho. But word got around that the new teacher didn't beat his pupils, and even accompanied the littlest ones home. The other children began to lose their fear, talked to the teacher, and found out that he was very kind. Soon the number of pupils increased to 60.

With so many more students, the teacher was very busy. No matter how busy he was, he, nevertheless took the time to help the cadres with their work. He studied with them, read the newspapers to the people, and at night helped the cadres with their figures. He missed sleep, but said nothing about it. In return, all the cadres wanted to help him overcome his difficulties with the school work.

The students became more polite and diligent, and teacher Ho increased his own efforts. He went out to meet pupils who came from other villages, contributed a month's salary to buy textbooks for the poorest students, and took a sympathetic interest in their family conditions. The peasants all said that he was an able, good-tempered teacher.

His reputation rose. In the same winter of 1949, more than a hundred young people asked him to start a literacy class. He began a people's school for illiterates, and was so busy he didn't even return home for the winter vacation. After the Lunar New Year, there were 130 pupils in the primary school and 160 students in the people's school, and from that time on, education in Wu Li *Hsiang* made rapid progress.

BUT there were set-backs. In the spring of 1950, Ho

Kuo-cheng was transferred to another district, and his successor's attitude and work were very bad. The people's school closed and fewer children went to the primary school. The people missed their old teacher very much and hoped for his return.

He did return in October. A welcoming crowd surrounded him in the school yard. Pointing to the dead sunflowers, broken benches, and unkempt grass, they said, "Teacher Ho, if you had been here, how could things have gotten like this?" Within a few days, primary school attendance was up to 150, the people contributed wood to make desks and benches, and three more teachers were invited to Wu Li *Hsiang*. The people loved Ho Kuo-cheng more than ever.

With the efforts of Ho and progressive elements, four people's schools were established in Wu Li *Hsiang*, with an enrollment of 640 young men and women. All four teachers were kept very busy; every night, Ho Kuo-cheng went to inspect the classes through all kinds of weather.

Teacher Ho paid great attention to the use of teaching materials connected with the main works of the government. For example, early in 1951 he told his students about the patriotic defense task of taking military training. As a result, 370 students in the people's schools enrolled as volunteers for the armed forces. He told about the local model agricultural worker, and helped to organize 50 mutual-aid groups.

Under his leadership, both practical teaching and publicity work were well done. In the schools he taught how to eliminate locusts, write letters and calculate sums; outside he worked to set up eight loudspeaker stations, five newspaper reading groups and 11 blackboard newspapers.

IN March, 1950, Ho Kuo-cheng was elected model teacher of the *hsien* and attended the All-China Workers' and Farmers' Educational Conference in Peking.

Why does Ho Kuo-cheng work so hard? "I was so poor," he said, "that I wasn't able to graduate from junior middle school. Because of my poor qualifications, I couldn't get any work in KMT days. But the Communist Party liberated me, gave me a house and land, and especially the opportunity to study. No matter how serious the difficulties are, every time I think of Chairman Mao and our new government I know I have the strength to overcome them."

CHINA'S YOUNG PIONEERS

Thousands of children have won admission into the Young Pioneers' organization in the past two years because of their outstanding scholarship, athletic skill, leadership and all-round ability. In this organization the future community leaders of the new China are obtaining an opportunity for early development of their talents.

Organized upon the basis of service to the people as the highest ideal, the Young Pioneers are tireless workers on behalf of their fellow students.

* * *

Below: Young Pioneer meeting discussing current events and analyzing reports in the newspapers. On the basis of their own preliminary study, they will take an active role in leading school-wide discussion among the students.

Above: Young Pioneers in Shanghai's Hongkew district performing a New Year's Day skit for their fellow students.

★

Below: Chinese Young Pioneers posing with German Young Pioneers at the Berlin International Young Pioneers Summer Camp last year.

Letter from Kunming

Chang Shu-I

KUNMING was liberated December 9, 1949, without fighting, although Kuomintang planes came over for a couple of weeks afterwards until Chiang's forces were decisively defeated.

Residents were amazed that the PLA men were not billeted in their homes, as was the case with the KMT troops, but in the big western-style buildings that formerly belonged to the Kuomintang officials. Many thought that their polite ways were only for show at the beginning, and that in a few months' time they would act just like KMT troops.

In fact, many were skeptical of everything. All they believed in was silver coins. They distrusted the People's Currency at first, thinking it, too, would turn out to be a delusion, just like Chiang's "Gold Yuan." After the rice riots before liberation, plentiful rice supplies seemed too good to be true.

In two years, the people have found out that the PLA is really their own army, that the currency is stable, and that rice is always available.

Opium suppression, for long a bitter joke in KMT days, has actually been carried out. Dealers were registered, addicts were helped to cure themselves, and an immense store of opium was publicly burned at the end of the First People's Representatives' Conference.

Evil-doers, who ran society for their own benefit in the old days, are no longer tolerated.

One example is the notorious profiteer whose nickname was "The Golden Tiger," who became so rich manipulating the market that he easily avoided jail by bribery. After liberation, the government warned him two or three times to cease his unlawful activities, but he turned a deaf ear. At last he was arrested, sentenced to death, and his property was confiscated.

NOWADAYS, a university education is much easier to obtain. Before liberation, many high school students couldn't afford to come to Kunming to take entrance examinations; now such examinations are given in their own or nearby towns.

At Yunnan University, two auditoriums and five other large buildings have been built, and at my own Teachers' College classes are held in two fine new buildings that replace the old, dilapidated structures which were pulled down last winter. Thousands of books have been added to the main library.

Cultural activities have become widespread among the people. There are many blackboard newspapers, and classes for illiterates are held everywhere. In the evenings, one can see many middle-aged men and women hurrying to their classes, each carrying a book and little bench. Many new book and stationery stores have opened, and I have given up counting the fountain pen shops, there are so many.

When the campaign to suppress the counter-revolutionaries got under way, some of the residents said at first that the punishments were too severe. But after we studied their crimes, such misplaced pity turned to hatred. One said that such criminals were like lice in your clothing; they should be cleared out once and for all.

The people's attitude toward the police has also changed greatly. They no longer address a policeman as "Mr.", but as "comrade," and the children call them "uncle."

I RECENTLY visited the Kunming Technical School, from which I graduated. I hardly recognized it. The machines are actually being operated by the students, instead of by paid workers, as before. The dormitories had been rebuilt and the students had plowed and planted the unused land on the campus.

The school is now a scene of busy, purposeful activity, from morning exercises to evening group study. What a contrast to my days, when the rich students spent their time in their tea shop "classrooms" and studied their chess "lessons!"

So we idled away our time, dozing in the classes, and as graduation approached all we could do was give each other mournful comfort by saying, "Well, maybe Heaven will help us!"

The teachers told us what they were going to ask on the examinations; we studied the right places in the texts and wrote it out on examination day. Then we were free: free for joblessness and despair.

I remember how we were once hustled down into the school shop to pose, in attitudes of work, tools in our hands, for a professional photographer. We found out later that the pictures were exhibited at a technical exhibit in Nanking! Such was "technical education" under the KMT.

These days, the students are all working and studying hard; they are learning a great deal, which they know will be useful to them. All this year's graduates have jobs. Enrollment has doubled, from 300 to 600. And next year, there will be girls among the graduating students.

RECENTLY, the Yunnan Native Products Exhibition was inaugurated, at which 5,000 different kinds of products were shown. Popular interest was intense, and the halls were crowded. At the "Resist America and Aid Korea" exhibit, I saw a group of peasants marveling at a large globe.

"What a big melon *that* is," one muttered, wonderingly. "I've never seen one as big as that in my life!"

As the young woman attendant was busy explaining the exhibit to another group, I went up and told them it was our earth, and showed them where China was, and the location of the Soviet Union, America and Korea.

When she saw how close Korea was to China and how far from America, one woman spoke out: "Evidently it's America that is ambitious and aggressive." I went on and explained the importance of increasing production in order to support our volunteers in Korea. One middle-aged woman's reaction was typical of the group.

"Yes," she said grimly, "the Chiang bandits dragged my husband away, stole everything I had. But now I have returned to my home and have been given land, thanks to

Chairman Mao. I want to give more for the volunteers . . ."

On the way out, I overheard a city resident telling her friend that she had never realized her own province produced so many things. She had always thought that foreign countries could produce things, but not China . . . now she knew different. So, from peasant and city dweller alike, we can see the great upsurge in confidence and patriotism among the people.

CHRISTIANITY in Kunming has also entered upon a new day. The old despotic foreign missionaries, controlling all church affairs and doling out their hypocritical "philanthropy," are gone.

After liberation, we Christians, far from being ignored, found ourselves as much a part of society as any other group. On the one hand, Christian representatives were invited to meetings on all levels, and on the other hand, church property was exempted from house taxes.

Gradually, the Christian membership learned how they had been imposed upon by imperialistic agents in the guise of missionaries, who engaged in political activities, opened schools and hospitals that chiefly served the rich, and caused thousands of Chinese youths to regret that they were Chinese. Now they see that they must sever connections with the imperialists and build up a truly Chinese Christian church.

Now, all the Christian churches have united and are as active in public affairs as other organizations. The patriotic donation was turned in ahead of time, the Yunnan Bible School is running even better than before liberation, and an evening class for illiterates is held at Trinity Church.

Both Wen Ling Chapel and Christ Church are open for students' and general people's meetings. "The church belongs to our country now, and the country belongs to the people," says the pastor of Wen Ling Chapel. "We are glad to see you make good use of our buildings."

Discovery of China

K. A. Abbas

Mr. K. A. Abbas, well-known Bombay newspaperman, was a member of the Indian Goodwill Mission which attended the October 1 celebrations in Peking last year and which visited a number of other cities in China. In the following article Mr. Abbas tells of his discovery of the new China and of his most vivid impressions. This account of his trip to China, we believe, is of special significance at this time when interest abroad—particularly in India—in the new China is rapidly increasing.

In the course of his article Mr. Abbas raises, in our view, a few controversial points which may, as he says, provoke "healthy controversy" which will in turn promote clarification and thus be beneficial to all. Such a point is his heavily emphasized one about a "new pattern of social revolution" which seems to us to overlook the basic fact that it is China's vanguard class—the working class—which, in alliance with the peasants, has and is furnishing the leadership of the Chinese revolution.

The answer to his query as to whether China will be able to unite with other peace-seeking nations on a "common program" for world peace, must, we believe, be sought elsewhere. China's support of the principle of "peaceful co-existence" has been emphasized time and again in the statements of her leaders, while the hundreds of millions of Chinese signatures on the Stockholm World Peace Appeal and on the petition for a five-power peace pact sufficiently indicate the feelings of the Chinese people.

As to whether or not China will be able "to peacefully transform the individualist basis of [her] agricultural economy into mechanized collectivization," we see no reason why this presumed future development should be other than peaceful.

It has been our observation that, while leadership and guidance may come from above, the actual carrying out of great movements is done by the people themselves. Land reform is a case in point. It is never ordered from above in the form of a dictat. Rather, it is only begun when the farmers are ready to do the job themselves.

Again, the point about breaking "through the vicious circle of secrecy, censorship and secrecy, and limitation of personal liberties" is without foundation, as reference to the Common Program will readily show, as will the practical day to day experiences of the people during the past two and a half years. In fact, our personal observation is that the atmosphere of new China is incomparably freer than that of the past.

Finally, we cannot find justification for his fear that new China is neglecting her cultural heritage. Throughout the country there has been a tremendous cultural upsurge since liberation. Old folk arts are being revived and in many cases revised, while explorations into various new fields are simultaneously being undertaken. It might be possible to disagree with, or criticize some aspects of culture in new China, but is is hardly possible, it seems to us, to entertain serious fears that there will be any neglect of either China's cultural heritage or of its future development.

We feel sure that Mr. Abbas will welcome any comments which readers may wish to make on these or other points, for, as he says, he is "always open to conviction and correction."—Editor.

UNLIKE the Europeans who have always arrogantly believed that they possess the ultimate wisdom and, therefore, have nothing to learn from any other people, we of the East have sought knowledge wherever we could find it.

There is an old Arab proverb which says, "Go in search of knowledge—even if you have to travel as far as China."

Fifteen centuries ago, Chinese pilgrim-travellers like Fa Hien and Hiun Tsang were making the arduous journey over the snow-clad mountains to seek wisdom in the temples and monasteries of India.

Now we, pilgrims of the twentieth century, come to pay a return visit to China to seek the new wisdom that throbs with life in the fields, factories and workshops of new China.

The Chinese pilgrims who went to India 1,500 years ago have recorded that the people of India were so honest that no one ever locked his door, and so hospitable that whenever a traveller asked for water, he was given *milk* to drink.

But, alas, through the years of tyrannical monarchies, decaying and degenerate feudalism, and two centuries of imperialist oppression, our people came to lose many, if not all, of our ancient virtues. Because we did not lock the doors of our country, the imperialist bandits, posing as merchants and traders, carrying Bibles in one hand and guns in the other, entered our country (as later they were to enter China to force their poisonous opium on the Chinese people) not only to exploit but to corrupt our people. And so came a time when we had no milk to offer our guests—and sometimes, not even water!

We are now in the process of re-birth which is also the process of re-discovery. And while trying to re-discover and re-make India, we also must re-discover our old friend and neighbor—China. So when the invitations came from the people's organizations of China for the National Day celebrations, we gratefully accepted, in spite of the short notice, and hastened to Peking, some of us leaving quite important and even urgent tasks behind.

We came because we felt that, in the context of the present precarious situation, when the peace of the world hangs in the balance of Asia, there was nothing more important and urgent than the solidarity of the Asian peoples which alone can frustrate and defeat the diabolical designs of the warmongers.

We came, we saw, and our hearts were conquered—by the overwhelming hospitality, by the dynamic spirit that animates all the activities of reconstruction, by the towering personalities of China's leaders as well as the vibrant friendly smiles on the faces of the common Chinese people, whom we met—farmers and workers, soldiers and militiamen, labor heroes and heroines, but especially the children who simply captivated us.

It will require a book to record all my impressions of New China. In a short article like this I can only give expression to my mixed feelings of joy and wonder and awe—joy to find a brother Asiatic people marching ahead in so determined and dynamic a manner, wonder at the measure of achievements in so short a time, and awe at the enormity of the tasks of social and economic reconstruction that the Chinese people have dared to tackle.

A few impressions dominate the others—an old peasant who, until two years ago, was a landless laborer proudly showing me the clock and radio and his children's schoolbooks in his cottage and pointing to a portrait of Chairman Mao Tse-tung, "Due to him, all this is due to him!" The wrinkled face of a 77 year-old woman, who saw all three of her sons butchered by the KMT reactionaries, as she told me, "My sons' deaths are avenged at last, but I want to live another 25 years to see full-fledged socialism in my country." The happy faces of the children, waving flowers, as they marched past through Tien An Men Square on October 1. And the fact that at a reception that he gave to the foreign delegations I shook hands with Premier Chou En-lai but, until 15 minutes later when we were properly introduced, did not know that the square-faced, square-shouldered youngish-looking official who received us at the gate was the Prime Minister of the world's most populous country!

That reception was memorable for another reason, too. After his welcome speech the Prime Minister did an incredible thing —it is without a precedent even in the so-called democracies—he invited his guests to speak out their minds, if they had questions to ask, or any comments or suggestions *or even criticism* to offer regarding what they had seen in China. Now I believe that only those who have confidence in themselves and in their cause can cheerfully take criticism—to the tyrants the slightest word of criticism is like a red rag to the bull.

I admired the incisive, courteous, dignified and friendly way in which Premier Chou dealt with the questions—unruffled even by the few unnecessarily rude ones, e.g. one which implied that a powerful China might take the imperialist road — for fully three hours.

I, too, was tempted to take advantage of that unique opportunity to give my impressions of New China, but there were so many others anxious to have their say or to ask questions that I chose to hold back. But what I wanted to say there, I will now try to say here.

"To see ourselves as others see us"—it is not only a sound moral doctrine, but also an exercise in objective self-analysis and self-criticism which, as I said before, only the really sincere and the truly great can afford to indulge in. That, I believe, was the point of Premier Chou's amazing invitation.

Because the Chinese people are too near, and directly involved in the cataclysmic and revolutionary events in their country, they are sometimes liable to miss the full measure of their own achievements. The foreign visitor, if he be friendly as well as frank, on the other hand, can sometimes see in a flash many things that the people of the country might have overlooked or ignored as trivial.

For instance, to the Chinese the Land Reform is the first great step taken by the new regime. To us, from other Asiatic countries, it is something far more important—a historic event which will have far-reaching effects on the destiny of Asia as a whole, on its life and prosperity, its culture and civilization.

Likewise, the daring experiment of "People's Democracy"—i.e. the working class leading a coalition of different parties, united on a patriotic "Common Program"—appears to us as far more significant than many people in China seem to imagine. It sets a new pattern of social revolution that is as different from the orthodox concept of revolution as Marxism was different from the Eighteenth Century liberalism of England.

Coming from agricultural countries, still suffering from the hangover of feudalism, we appreciate perhaps better than some Chinese do, the phenomenal speed at which they have been able, within two years, to change their minds and habits—substituting science for superstition, action and endeavor for the inertia of fatalism, democratic self-government for the Confucian doctrine of obedience.

The Chinese people have confounded and disproved the orthodox theorists of revolution who have laid down that peasants, simply because they were peasants, would never be able to be the vanguard of a revolution—a privilege that they reserved for the industrial proletariat, and by implication, for the industrially advanced countries of the West. They have proved that the farmers of Shensi and Hopeh and Hunan, though they may have never handled machinery in a factory, when properly led, can be greater revolutionaries than the highly industrialized workers of England and America.

So I look at China's revolution not only in terms of what it has achieved for China but also in terms of the path it has blazed for other countries, particularly of Asia. The Chinese people have revolutionized not only a vast country but the whole continent of revolutionary thought—they have revolutionized the very concept of revolution!

These wider implications of their revolution, if they will permit me to say so, confer historical privileges as well as impose historical responsibilities on them. Will they be able, for instance, to expand the concept of "People's Democracy" to the international field—to bring together the various countries professing or practicing different ideologies on a "Common Program" of peace? Will they be able to *peacefully* transform the individualist basis of their agricultural economy into mechanized collectivization?

Secure as their new regime is in the affections and trust of all classes of the people, will it be able to break through the vicious circle of secrecy, censorship and secrecy, and limitation of personal liberties, which revolutionary regimes seem to find as unavoidable and inevitable to counteract the intrigues of reactionaries and counter-revolutionaries? And, finally will they be able to synthesize the cultural heritage of their past with the dynamic urges of the present?

This last question concerns more intimately the intellectuals, the writers and artists, "the engineers of the human soul," as Stalin called them. Chairman Mao also, I recall, has described the responsibilities of the intellectuals in similar terms.

New China, as it develops, will answer the important question which has baffled many progressives in all lands—whether a revolutionary society must necessarily reject and discard the past and build on completely new foundations? Is the cultural development of the past to be regarded, *as a whole*, as a hateful remnant of feudalism—or is the best in the old art, literature, crafts, and graces of culture to be regarded as a national treasure which was so long usurped by the ruling classes, and should now be restored to the people?

I raise the question because I feel that the Chinese people, in spite of all forms of oppression, had evolved a gracious way of life, a civilized code of courteous behaviour, a humanistic outlook on life, a sensitive and imaginative use of their artistic senses, an intense love of life and of beauty, and if they reject all that it will be as great a tragedy as if they passed a decree that all the beautiful Ming vases should be destroyed because they represent the monarchical era.

I have raised this question because, while admiring the dynamism and discipline of China's youth, I have been somewhat disturbed by their indifference to the old history and culture of their country. While the far-sighted leaders like Chairman Mao and Premier Chou no doubt have declared that only what was reactionary and bad in the old culture would be rejected, actually very little attention seems to be paid nowadays to history, art, archaeology, classical literature and traditional crafts—and there is a danger that not by deliberate destruction but by years of indifference the people may come to lose what is a precious cultural heritage of theirs and of the people of the world.

I do hope that the drab uniformity of the blue trousers and coats that men and women, boys and girls, are wearing in China today marks only a temporary phase of voluntary austerity. Like other good things in life, beauty belongs to the people!

And so I end, again rejoicing in the discovery of China which has been the most inspiring experience of my life, and hope that I will not be regarded as presumptuous or ungrateful if I suggest to my friends—the writers and artists of China—that they too need to discover—or, rather, re-discover—their China, the ancient country that has just experienced the throes of rebirth, a country as old and impregnable as the Great Wall which we visited, as new and dynamic as the jet planes we have seen the aviators flying, and the tractors that we have seen the peasants driving. The Great Wall, as a symbol of the country's history and past achievements, belongs to the Chinese people as much as the jet planes and the tractors.

New Direction for Banks

Shanghai's banks have cleaned house. No longer do fly-by-night "banks," specializing in one-day loans to speculators, dominate the city's economy. Today's banks are uniting in giant combines in order to issue long term loans for planned expansion of industrial and agricultural production.

CHINESE private banking has undergone sweeping reforms necessitated by the great change in the political and economic structure of China and by the imperialist-inspired blockade of China's ports, trade embargo and freezing of China's credits.

Before Liberation

Before liberation, Chinese banks—with some exceptions—were for the most part agents of speculators, bureaucratic officials or imperialist agents organized for the purpose of exploiting the people. In the economic chaos of China between VJ Day and liberation, the banks, especially the dozens of fly-by-night enterprises that had been organized on a shoe-string, found a source of profit in speculation but none in productive investment.

After liberation, when speculation was ended, many of these banks were incapable of rendering any constructive service, with the result that a number went bankrupt or were closed by the authorities, for engaging in various illegal practices such as commodity and currency speculation, defrauding of depositors, inability to meet clearing house obligations, etc.

At the time of liberation, towards the end of May, 1949, there were 232 banks in Shanghai, including 200 private Chinese banks. The others were semi-government and foreign-owned. The 200 private banks included 115 commercial banks, 80 small "native" banks, and five trust corporations.

Owing to the extremely shaky capitalization of many of these banks, the great changes in liberated Shanghai found them unable to carry on, and three banks closed from June to August. The regulations controlling private banking, requiring banks to increase their capital to a prescribed minimum, caught many more banks; by the end of September, 20 had closed because of unwillingness or inability to increase their capital. By the end of 1949 the People's Bank ordered

10 more banks to close because of mismanagement.

The opening months of 1950 were disastrous for unsound banks. In February, 15 banks were closed; in March, 33; in April, 22; and in May, 18. Of the 124 banks that went under in the year following liberation, the majority had been organized under abnormal conditions, either during the Japanese puppet days (24 banks) or during the KMT control period after VJ Day (66 banks). The closures of banks which had been established before the Japanese war were due chiefly to low credit or to the flight of directors or managers, who in some cases made off with the reserves before liberation.

Today, the existing banks are those which have passed the crucial tests of the past two and a half years, during which inflation and speculation have been eliminated, while the imperialists have imposed a blockade and frozen Chinese capital assets abroad.

The first banking combine, organized last year, consists of 11 banks; the second, of 15; the third, of 12; the fourth, of six; and the fifth, of seven banks.

In addition to these groups, two others have recently been organized under two joint administrative offices to form two semi-government banks. The first group contains 13 banks. The second group is made up of five banks, the so-called "Northern Five."

The two semi-government banking groups mentioned above have not yet reached the final stage of amalgamation. They have just completed the first stage; that is, while each member bank retains its separate legal existence, each group has a joint administration controlling the individual member banks. This interim arrangement has been made because the present situation demands the immediate realization of the centralization of administration and business. Eventual consolidation is foreseen, but this is a complicated procedure and will require time.

There are important reasons for this uniting of separate banks into larger groups. After the long, destructive anti-Japanese war and the milking of the economy by the KMT and its foreign supporters, the capital of these banks was greatly reduced. In order, therefore, to meet the urgent need for bonafide, long-term production loans, the small, scattered capital funds of many banking enterprises must be accumulated for profitable use.

At present, these banking groups are exerting their efforts to carry out two important tasks, in accordance with the policies of the government. The first of these tasks is to increase the amount of deposits, and the second is to increase the scope of productive loans to industry.

More Savings

One source of the money China needs for national construction is the savings of individuals on deposit at the banks. The more savings, the more capital will be available for loans to productive agents.

In this field of increasing the number and amount of deposits, the banks have much room for development. It is estimated that of the 140,000 business and industrial units in Shanghai, only 50,000 are bank customers. The rest, smallscale workshops, merchants and pedlers, have no connection with the banks. In the rural areas, the condition is even more serious. In many provinces, neither rural areas nor city suburbs have banking facilities. These facts show that the banks have wide prospects for developing their business and rendering service to the people.

The second task of the banks, to extend loans to business and industry, is even more important than that of absorbing deposits. The purpose served by the process of bank loans is to re-distribute national resources, and the net result of many separate decisions by bank managers regarding loans may be to aid either the speculative or the productive trend.

At present, it is the duty of the banks to see that all loans extended are actually for the benefit of the people; all loans must have as their ultimate aim the increase of production. The government's People's Bank, in its capacity of supervisor over the activ-

Lanyang Pears

★

Bank loans to farmers for new equipment, fertilizers and general land improvement have been important in making last fall's bumper harvest possible.

ities of the private banks, has the duty of seeing that this principle is carried out.

To ensure this, the new feature of the Joint Loan Department has been inaugurated. The People's Bank and the private banks extend loans collectively to farmers, factories or government organizations.

During the past two years, this department has made huge loans to farmers for the purchase of farm implements and fertilizers, and to factories for the purchase of raw materials. At times, exportable goods, such as tea and silk, have been purchased in order to support prices of these commodities and thus indirectly to help maintain continuous production.

The main function of this advanced type of bank loan is to pool all the available separate capital of the various banks to meet the requirements of large-scale enterprise.

Another device to promote production and strengthen the economy is the "business contract system" between banks and productive agents. Under this system, the bank signs a contract with a factory or business, promising to extend all loans necessary to the conduct of the business, but at the same time requiring the latter to deposit all its funds in the bank.

Contract System

The contract system has the following significant characteristics: 1) a close connection is established between the bank and the business; 2) this puts the bank in the position to investigate the details of the debtor's business, and to act as accountant and adviser for the business, and 3) through it, a beginning has been made to carry out the plan of having each bank specialize in one particular line of trade or industry, in order to attain a division of labor.

The contract system, and in general, the reorganization and improvement of the banks, is in itself helping to bring about the reorganization and improvement of individual enterprises with which they deal. A vivid example is that of the China Raincoat Factory, which, after a few months' operation of its contract with the bank, reported a production level which more than doubled the planned target. Another example is a local dyeing factory, which has been able to reduce its interest payments by ¥50,000,000 a month.

Numerous illustrations show clearly the new role of the banks as important aids in the regeneration of the economy. The Second Banking Group earmarked ¥22,000,000,000 for loans, and this amount has been approximated by each of the other groups, while the People's Bank has given even greater support to industry and farm production.

Partially as a result of the aid given by the banks, and the productive energy of the workers, food production has been increased to the extent that there is a surplus, and cotton production has attained pre-war levels! Since the end of last year, production of paper has increased 50 percent, and the interflow of goods between city and countryside has been greatly expanded. This improvement in the national economy has been due in part to the successful carrying out of correct loan policy by the banks.

During the past year, great changes have taken place in banking circles. It was a period of reorganization and amalgamation, and those banks which have passed successfully through the test have been rewarded by prosperity and profitable operation.

The figures of deposits and loans show the strengthening of the banks' position after the reorganization. By last March, compared with December 1950, combined deposits of public and private banks increased 47 percent, combined loans 51 percent. The deposits of private banking groups increased 22.6 percent in the same period, while their loans increased 55.6 percent.

It is expected that the private banks will hasten their preparations for final amalgamation, as only when that is achieved will they be enabled completely to fulfill their task of aiding production and serving the people.

— *TUNG PING-CHI*

Chinee cork goods on display in Shanghai. With extension of banking facilities throughout the country, many native products are finding a national market for the first time.

Farm Production Up

Nearly all sections of the country reported heavier crops this past year, with many areas reporting record harvests.

Left: Chen Yung-kang, South Kiangsu farmer won top honors in East China with an average of 1,000 catties of rice per mou.

Right: Part of Tsingtao's apple crop being packed for shipment to hinterland markets.

Peasant Stories from Shensi

Hsieh Tso-chieh

"WEEPING shakes the whole world; tears flow into a river!" These were the words used by the peasants of Foukan Hsiang district to describe their lives under the despotic warlord Ma Pu-fang and members of his family in the Northwest province of Shensi. Liberation has shattered the control of this notorious family, and the effects of land reform have put an end to the need for such words. With the peasants owning the land, a new era has set in and there is hope for the future. In the Foukan Hsiang district a great many moving stories of what land reform has meant to individual peasants have spread through the countryside.

* * *

A MOHAMMEDAN, Ma Te-yu used to be an itinerant farm laborer. Hardly had the comrades in charge of measuring out the peasants' share of the land finished than Ma took a few steps forward and bowed three times to the north.

"What's that for?" the people around him asked.

"I want to bow to Chairman Mao!" he answered quietly.

"But why bow to the north?"

"Doesn't the Chairman live in the northern capital (Peking)?"

"But Chairman Mao will never see you bow to him," joked one onlooker.

"I don't care a straw about that! To see me bow or not cannot diminish my gratitude. Before, if I had worked as a farm hand for 10 years, yes, even for my whole life I never would have been able to get the five *mou* of land I have today!"

* * *

BAO Fu-liang had many bitter memories. In the old days, when his wife was seriously sick, he had been dragooned by Ma Pu-fang's soldiers and forced to work on the construction of a road. By the time he was finally allowed to return home his wife had died, and he was left as the sole supporter of a family of 10.

For several generations Bao's family had not owned any land. He rented 18 *mou* from a landlord and for this he had to pay 18 *piculs* of rice a year as rent. The death of his wife and his heavy financial burden during the long years of KMT rule took a big toll, both mentally and physically.

When the vast lands of the Ma warlords were divided up, Bao received four *mou*, on which there were four trees. Overnight Bao Fu-liang became a happy man. As soon as the landowner signboard was driven into the ground he was beside himself with joy. He lay right down on his new land, repeating over and over, "Our land, our land."

* * *

AFTER paying their high rent and taxes, the tenants of Foukan *Hsiang* frequently didn't have as much as a bundle of grass for their families. Some died of starvation nearly every year. Others managed to keep alive, by selling whatever they owned and by begging work from a big landlord at any wages.

Ma Tu-wa was a simple old man who, under the blow of the old feudal society, had become impoverished. At the age of 60 he was unable to keep up the struggle and was forced to sell his remaining bit of land and send his family of eight, big and small, out to look for work. For decades he had worked like a beast but in his old age all hope was gone.

When the land was divided after liberation Ma received five *mou*. The old fellow was so pleased that it was like trying to keep a live chicken on a hot griddle to get him to sleep a little late in the morning. He insisted on getting up very early every day and putting his basket of fertilizer on his back and going into his fields. Ma also insisted on keeping his newly obtained signboard of land ownership stuck in the basket as he went about the fields.

People would ask: "What on earth is the reason for sticking the sign in your basket?"

The old man's proud answer was simple: "Chairman Mao has helped me get some of the warlords' land. Before, the big wigs always rode over all poor people but today the land belongs to us. Isn't it a wonderful thing that an old man like me can get a signboard like this!"

Boom Days for Railways

—New lines under construction—rebuilding of old routes—new double track systems—out of the red for first time—freight and passenger traffic up.

CHI YU

"FOR the past 80 years, ever since the first railroad in the country was built, there never has been a government in China which has given so much consideration to the railways as the present people's government." These words of a veteran railway worker, spoken at a Peking meeting held by the Ministry of Railways last year, explain why China's rail lines have made such great strides since liberation.

In the early days of liberation most of the nation's lines were greatly rundown, a result of Kuomintang neglect and inefficiency. Rail spikes were loose and ties were old. Through the efforts of the country's railway workers nearly 6,000,000 ties were replaced and 51,400,000 cubic meters of rock were spread on roadbeds up to the middle of 1951. Lines open to traffic increased by nearly 1,000 miles as compared with 1949. Double tracking branch lines repaired and rebuilt totaled around 900 miles, while general repair and maintenance work during this period totaled 20,000 miles. Signal instruments and machines in use showed an increase of more than 50 percent.

* * *

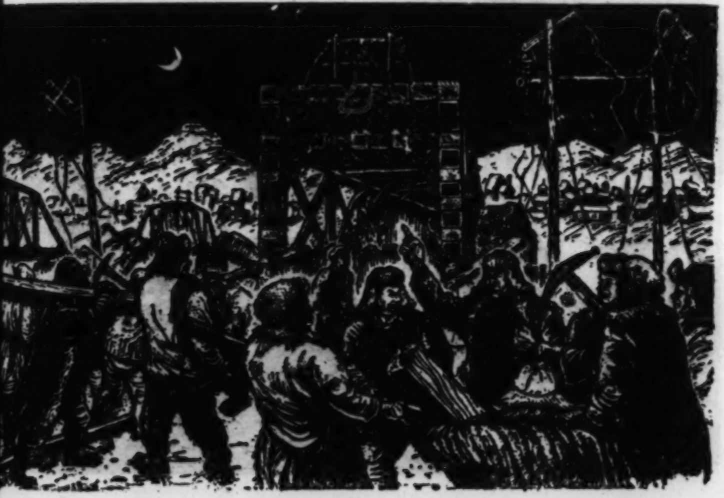
BY 1950 there was an overall plan for the railways. As a result of the efforts of the workers, the loading task for the whole year was fulfilled 21 days ahead of schedule, and the quota of the number of passengers was completed 28 days in advance.

The overfulfillment of these two targets reversed the financial situation of the lines. Formerly, they suffered an annual deficit and had to be subsidized by the state treasury. In 1950, the railways turned a large surplus income over to the government. During the first half of 1951, they carried out a plan which called for receipts 10 percent above the 1950 total. For the second half of 1951, the target was raised by 20 percent above that for the first six months.

Three railway lines were built in 1951, two in the Southwest and one in the Northwest. These were the Cheng Yu line (Chengtu to Chungking), the Lai Chen line (from Lai Ping to Chen Nan Kuan) and the Tien Lan line (from Tien Shui to Lanchow). Repairs on existing roads were made on the Pao Tien line (from Pao Chi to Tien Shui) and on the Yuan Ping to Shuo Hsien section of the northern Tung Pu line. Work on laying double track from Tientsin to Shanhaikuan was also begun.

The Cheng Yu line runs 340 miles from Chengtu to Chungking. Work began in June 1950 and the 100-mile long section from Chungking to Yung Chuan was opened to traffic by July 1, 1951. Regular passenger and freight service started on September 1. The 75-mile length to Nei Kiang was ready for traffic by the end of last year. According to present plans, the entire line will be ready by the end of 1952.

The Lai Chen line runs from Lai Ping in Kwangsi to Chen



Railway workers rush repairs to a bridge under slogan "Traffic ust be resumed by 10:00 o'clock."

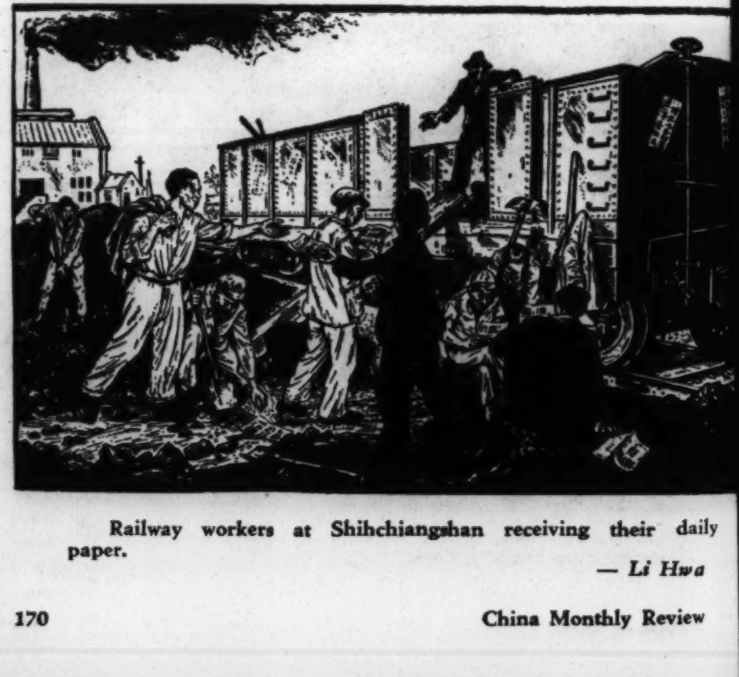
— *Ching Tsu*

Nan Kuan on the Viet Nam—China border. Work began in October 1950. In March 1951, the 130-mile long section from Lai Ping to Nanning was open to traffic. By October it had been extended to Chung Shan, bringing the total length of finished line to 305 miles. The whole project was to be completed by the end of last November.

The Tien Lan line, 235 miles long, runs from Tien Shui to Lanchow in the Northwest province of Kansu. Work on the roadbed began in May 1950 and the section to Kan Ku was opened to traffic last December 1, one month ahead of schedule. The job of building this line is particularly difficult because it passes through the famous loess soil which is extremely soft and devoid of rocks. A great many ditches and precipices in the area added to the difficulty. However, the high morale of the workers and engineering staff resulted in 2,672,000 cubic meters of rock-faced road bed being completed by the first half of last year.

* * *

THE accomplishments made on the nation's railroads



Railway workers at Shihchiangshan receiving their daily paper.

— *Li Hwa*

in 1951 reached the standard set by the Soviet Union in her first five-year railway reconstruction plan.

The development of the people's railways has been achieved through the reforms carried out among the workers who, for the first time in their lives, receive decent pay, have safety rules for their protection, receive welfare benefits under the new trade union law, and realize their stake in promoting the development of the railways.

With the simplified national production plan as the basis, a campaign aimed at bringing forth rationalization proposals and creating new working records was launched. Since July 1, 1951, each and every unit has been operating without any state subsidy. This change has been one of the greatest single reforms in the history of China's railways.

* * *

THE reforms both in working and administrative procedure have been a result of unified rail systems and an overall plan, which in turn have led to regular repair and maintenance of existing lines as well as improved conditions of locomotives and cars.

In the first half of 1951, the total haulage was 3.4 percent over the 1950 total. In the same period, the average speed of freight trains was 5.7 percent higher than in 1950. The speed of through passenger trains continued to rise. For example, the Shanghai-Canton through express only takes 50 hours and 13 minutes, a reduction of 5 hours and 29 minutes as compared with the period before April 1951 and 13 hours and 47 minutes in comparison with October 1950. The Peking-Shanghai line has cut the time for the journey by nine hours and 18 minutes as compared with July 1949, when service first started.

With the increased interflow of commodities between city and countryside there is no longer any distinction between the busy and slack seasons as far as freight is concerned. Previously freight shipments always dropped between April and August. During the first half of 1951, despite the addition of freight cars, there were not enough cars to meet the increased demand.

Some idea as to why freight shipments have risen constantly can be seen from the reduced rates for shipping goods. Charges for general cargo have been drastically lowered. At the same time charges for necessities such as foods, cotton and wheat have been substantially cut.

Korean Truce Talks (II)

—*A Look at the Record*—

MORE than six months after the Korean cease-fire talks began on July 10 both sides were still deadlocked. The reason was not hard to find. The American negotiators have not wanted a speedy settlement in Korea and have used every means possible to draw out the talks. Every concession made by the Korean-Chinese side to get a quick cease-fire has had a two-fold effect on the Americans. At home it has sent a shudder through the ranks of the big money which is profiting from the war. On the battlefield it has been taken by the American military as a sign of weakness. The result has been that the American negotiators and their demands have become increasingly unreasonable.

* * *

ON November 27, 1951, both delegations at the negotiations agreed on the question of establishing a cease-fire preparatory to the setting up of a demilitarized zone, fixed on the basis of the existing line of contact. According to this agreement, the fixed military demarcation line would not be modified if the military armistice was signed within 30 days. Both sides also expressed the wish to arrive at agreement on other items on the agenda within one month.

Items 3 and 4 of the agenda had to be settled during this period if a cease-fire agreement was to be achieved. Item 3 calls for making practical arrangements for implementing the cease-fire and armistice, including the composition, powers and functions of the machinery for supervising the carrying out of the cease-fire and armistice terms. Item 4 deals with prisoners of war.

At the first full conference on Item 3 on November 27, the Korean-Chinese side submitted five principles and the Americans put forward seven. The former advocated that a political conference at a higher level be convened swiftly on the conclusion of the military armistice, to discuss the withdrawal of foreign troops in order that a peaceful settlement be reached. The latter

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A record of the Armistice Talks from their inception on July 10 was published in the October 1950 issue of the Review.—Editor.

demanded that an armistice commission should have free access to any part of Korea.

On November 28 General Nam Il, in rejecting the American demand, said that it was based on the pretext of maintaining equilibrium between the military strength of the two sides at the time of the signing of an armistice. He said, "Fundamentally, what will prevent the recurrence of hostilities after the armistice in Korea is not maintenance of a state of war with the two sides in equilibrium, but the total elimination of this state of war by, first of all, withdrawing all foreign troops and then by taking the next step of settling the Korean question."

On November 29 the Korean-Chinese delegates turned down the American demand for unlimited American replacement and rotation of troops and materials, which, the Americans claimed, was necessary in order to maintain the balance of power at the level existing at the time the armistice is signed.

On December 1 General Nam Il, asking chief US delegate Vice-Admiral Joy just what the Americans wanted in the armistice talks, stated: "During the armistice period there is only justification for foreign troops to be withdrawn from Korea, and no justification for them to be introduced into Korea . . . since all hostilities are to cease during the period of the armistice, why do you still want to introduce fresh armed units and personnel into Korea?"

The general also said, in reply to the American demand that there be no restoration or construction of installations in North Korea during the armistice period, that after the frantic and wanton bombing of Korean cities and villages, the Korean people had every right to proceed with reconstruction and "even more right to reconstruct and reinforce their defense facilities, a right with which not the slightest interference from anybody can be tolerated."

In an effort to break the deadlock the Koreans and Chinese, on December 3, brought up two supplementary proposals: neither side was to introduce into Korea from the outside, under any pretext, any military forces, arms or ammunition during the armistice period; and that supervisory machinery was to be formed by neutral nations to see that both sides observed and fulfilled this point at ports of entry in the rear. Such inspection, they held, would not involve interference in the internal affairs of the opposite side.

This concession temporarily broke the deadlock. However, the Americans continued to press for direct inspection in the

Korean-Chinese rear and soon afterwards, came out with their demand for rotation and replenishment.

Writing from the negotiation site at Panmunjom on December 5, *Ce Soir* correspondent Wilfred Burchett stated that American propaganda had been forced to make a complete about-face after the two new Korean-Chinese points were brought up. "A few days ago, Nuckols and the American press were screaming that the Koreans and Chinese refused to outlaw the build-up of men and materials in Korea and that they refused to permit inspection. Now, after the extension and clarification of the Korean and Chinese original proposal, the ***United Press*** writes from Panmunjom that the Koreans and Chinese are trying to 'strangle' the UN army by banning 'replacements, new weapons and ammunition.' And worse still, from the American point of view, this side is insisting on thorough inspection to ensure these provisions are carried out. Even new aircraft will not be allowed to be imported, complain the Americans," Burchett wrote.

After nine days of stalling, the Americans, on December 12, made a counter-proposal which reluctantly agreed to the principle of neutral inspection in the rear. However, they clung to their demand for rotation and replenishment and refused to allow the Korean-Chinese side to build or re-build installations in their own territory.

Typical delaying tactics were described by Alan Winnington of the *London Daily Worker* in a December 6 dispatch:

"During the past two days the Americans have put in 40 written questions and many verbal ones, mainly about technical details, all of which have been answered by this side. But the Americans have not made a single comment on the actual principles of this side's very clear proposal to restrict the entry of troops and arms and to have neutral observation.

"Inside the conference tent, Hodes bustles about asking questions. . . . He demands to know when would the neutral nations be invited? When would their representatives arrive? Was it not doubtful if they could arrive in 60 days (why 60?)? Hodes insists on going over the already agreed matters word by word and steers clear of getting to grips with any outstanding points."

On December 14, the Korean-Chinese side, in an effort to get agreement and make a reality of the armistice, came up with a concession on the question of rotation, agreeing to 5,000 men a month.

Following the Korean-Chinese concession on rotation, the Americans refused to budge. As the 30-day deadline neared, the Chinese and Korean delegates continued to make concessions. On December 24, *Hsinhua* reported that "in order to do away with any doubts and pretexts by the other side concerning inspection in the rear our side once again . . . submitted revisions of the as yet unagreed fourth, fifth and sixth principles in our December 14 six-point proposal, taking into consideration the other side's proposal of December 23. The American proposal, although it contains some points for getting over the impasse, refused to budge on its insistence to interfere in Korea's internal affairs."

In summing up the causes for inability to reach agreement on Item 3 on the Agenda within the 30-day time limit, General Hsieh Fang stated on December 27: "On the one hand, you ignore our solemn undertakings, and insist on interfering in our internal affairs, saying that the so-called balance of military strength in Korea cannot be maintained without such interference; yet, on the other hand, you insist on the right to unlimited rotation and replenishment, that is, the right for you to bring into Korea new military forces from outside without limit. I ask you to explain in clear down-to-earth terms, how unlimited rotation and replenishment can fail to increase military strength.

"You assert that you would not be increasing your military strength by bringing into Korea unlimited numbers of troops . . . , or by bringing in unused, brand-new war equipment. . . . You say these are administrative facilities of your side which are not subject to negotiation.

"At the same time, you consider that our right to build or not to build certain installations in Korea should be subject to permission and aerial inspection by your side. This strange logic of yours could only arise from a situation in which you regard yourselves as conquerors.

"But I must tell you frankly, and every sane person in the world will tell you the same, you are not conquerors in this war. Your queer logic is out of place. . . ."

* * *

MORE than 10 days after the expiration of the 30-day limit, the Americans were still trying to use "military pressure" in discussions on Item 3 of the agenda. On January 6, *Hsinhua* reported, "the Americans tried to blackmail our side into accepting their unreasonable claim for interference in our internal affairs and restriction of facilities in Korea by threatening to break off the negotiations. They openly declared that unless this side accepts their proposal, they intend to let guns, bombs and bullets carry on the discussion."

FROM December 11, 1951, the first day of the meeting of the Sub-Committee discussing Item 4 of the Agenda, the Korean-Chinese side advocated the principle of immediate release and repatriation of all POW's after the signing of an armistice. The Americans stated that prisoners of both sides should be released and exchanged on a "fair and equitable basis" so that one side would not receive "unilateral military advantage." Shorn of all its embroidery, the American demand was for a man-to-man exchange.

On December 12 the Koreans and Chinese added the principle that priority be given, after the signing of an armistice, to the release and repatriation of the sick and wounded. They also suggested the time, place and machinery for handing over of the POW's.

The American procedure was to refuse to discuss the principles which were put forward by the Korean-Chinese side. At the same time, they insisted on exchange of information about POW's first and on visits by the International Committee of the Red Cross to POW camps before any discussion on fundamental principles for the release of prisoners. One day before, on December 11, Lieutenant-Colonel Levie, a UN spokesman in Korea, told correspondents the "UN was not going to give the Communists a great deal of manpower."

As the intention of the Americans to stall became more clear, the Korean-Chinese delegate, on December 14, asked his American counterpart which was more important—the question of establishing the principle of releasing all the POW's and of making concrete arrangements to see that they can go home early, or, instead of establishing this principle, detaining them in camps to be visited and interviewed.

With the Americans clamoring for detailed data on UN prisoners of war, and claiming that they had complete data on Korean and Chinese POW's ready since November 27, the Chinese and Koreans, attempting to break the deadlock, on December 18 handed over a list of all prisoners held by them and received in return what was ostensibly a list from the Americans.

The Korean-Chinese list gave full details of the POW's such as name, army serial number, unit, rank and POW camp. The names of the prisoners were given in their own language. However, the data handed over by the Americans contained only the English transliterations of Korean and Chinese names.

Following the release of the list of UN POW's the Americans immediately set about "proving" that the Korean-Chinese side had left off names, claiming that the number of their missing was greater than the total number of POW's listed by the Chinese and Koreans. Using this as the pretext, the Americans refused to agree to the principle calling for speedy release and repatriation of all POW's. Insisting on a man-for-man exchange, the Americans were out to retain a large proportion of the Korean and Chinese prisoners they held. They also said that those POW's "not electing repatriation" will be released on parole but would not be repatriated. This was tantamount to turning them over to Chiang Kai-shek and Syngman Rhee who, according to American press stories, had already asked the US government to do just this.

On December 19, Winnington reported from Panmunjom: "The Americans are performing an extraordinary series of gyrations, owing to the fact that the figures and particulars given by this side utterly disprove the American atrocity propaganda and prove the reverse—that the Americans have been rigging phony figures of 'missing in action.' By the simple device of leaving corpses on the battlefield and listing them as 'missing' the Americans hoped to get away with a terrific propaganda scoop. It flopped."

Commenting on the American charge that the Chinese and Koreans had not listed all POW's, chief delegate General Li Sang Cho told the Sub-Committee: "Even your side should understand that in no war is there any fixed relation between the number of missing and the number of captured. No belligerent power has the right to demand a certain number of POW's from the other side on the basis of the number missing. . . ."

On December 23 the American delegate Admiral Libby openly stated that 16,243 Korean and Chinese prisoners would be held because they had been inhabitants of South Korea prior to June 25, 1950. The Korean-Chinese delegation replied that POW's of both sides must be judged by the command to which they belong and should not be arbitrarily held back on the basis of their residence before the war.

Summing up the Chinese and Korean outlook on the POW question, General Li Sang Cho, on December 27, told the Sub-Committee meeting: "For the early release of all prisoners of war and the satisfaction of the anxiety of all people in the world for an early armistice, I once again propose that the Sub-Committee promptly adopt the principle of immediate release and repatriation of all prisoners of war after the armistice, so that we may swiftly go on to discussing the practical concrete questions concerning the repatriation of prisoners of war."

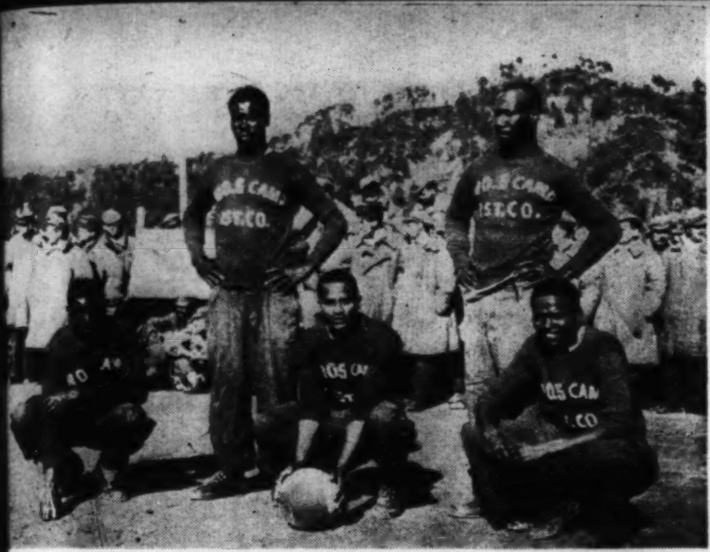
POW's CELEBRATE XMAS

Stories from Korea during the past month—many written by POW's themselves—have told of the big Christmas celebrations which took place in the various camps. This issue of the Review carries a detailed account of the three-day celebrations in one of the camps written by a member of the Chinese volunteer medical staff in the camp. Pictures on this and following three pages show some of Christmas holiday activities in the camps.

* * *

Below: Play of the Nativity put on by POW's in one camp.

HRISTMAS CELEBRATION PA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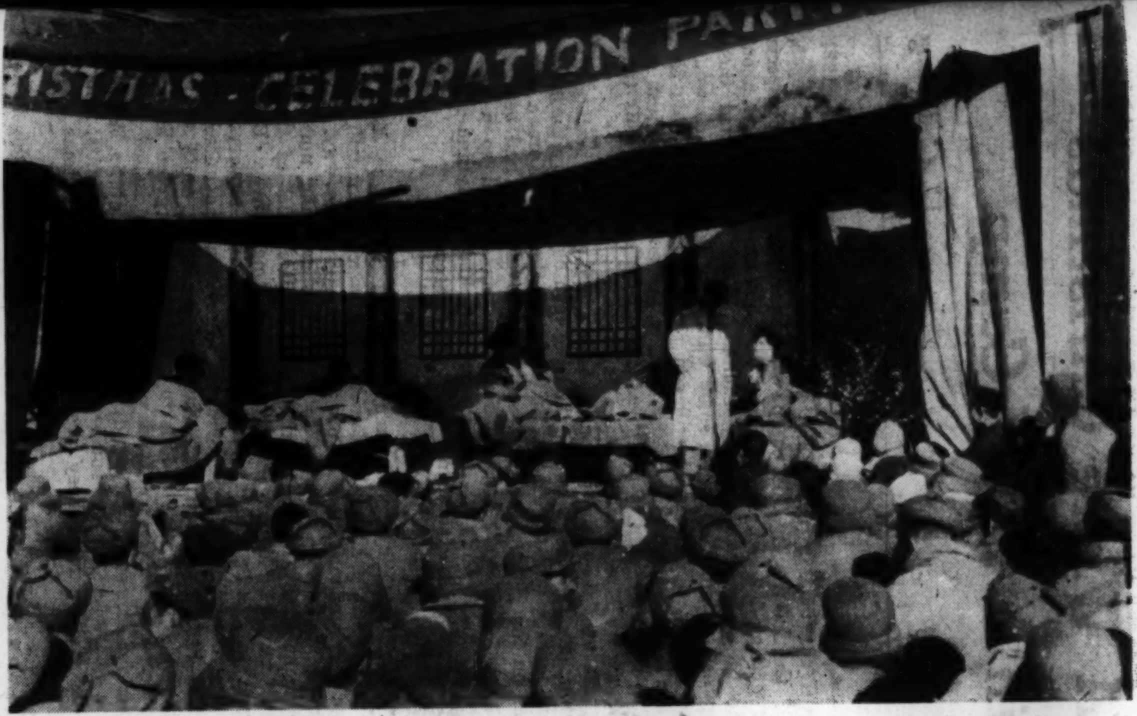
Above: American Negro basketball team of 1st Company, Camp No. 5. Left to right: Albert Dison RA34063680, Purnis P. Webster RA38061043, John R. Worley RA18342306, John L. Thomas RA12350012, Robert W. Fletcher RA16328683.

★

Below: Basketball game between POW team and Chinese People's Volunteers' team.


ISTMAS - CELEBRATION PART

One of the short plays put on during Christmas celebration party in a POW camp in North Korea dealt with good medical treatment wounded and sick POW's received in this camp.

A White Christmas in a POW Camp

H. C. Huang

December 29, 1951

AS far back as last July, when the cease-fire talks began, the POW's in this camp were speculating over prospects of getting home by Christmas. As soon as they heard about the talks they were greatly excited. When I cautioned them against too much optimism some wanted to bet that they would be gone by Christmas. I still can recall the smile on his face when Second-lieutenant Jones Watson, a young officer just out of West Point, said to me, "Dr. Huang, you're wrong this time. I'll bet we'll be home before Christmas."

He was very confident at the time, as was the rest of the camp. But as the days and then the months went by the men's confidence gradually ebbed. By the time the first Korean snow was on the ground the chief topic of conversation had become: "It looks like we'll be here for Christmas." And so a much contended and daily topic of conversation had finally and silently crept into this POW camp in North Korea.

* * *

THE news that there would be a big Christmas Eve and Christmas Day celebration was announced a month in advance. From that time on preparations got under way. Every evening we could see a group of POW's carrying musical instrument go by our hospital. By this time most of the men were convinced they would have a Christmas party. But how big it was to be was a question nobody dared answer.

By December 20, preparations were in an advanced stage. Daily the POW's and Chinese camp personnel could be seen going off into the nearby hills to get fir and evergreen branches for decorations. The next day this group was issued colored paper for trimming holly and wreaths. Arches of fir branches were put up along the road. Aside from our patients, almost all the POW's were busy preparing for the Christmas party.

Every day the hospitalized ones could watch their fellow-countrymen going by carrying sides of pork, chicken, slabs of beef and mutton, flour, eggs and other food. The patients would call out from the doorway and windows:

"Hey, is that all for Christmas?"

"How many dishes are we going to have?"

Gradually the news that it was going to be a big Christmas spread throughout the camp. Those who had been treated in the hospital previously would drop in to chat with me about what they were going to have to eat. "There is going to be four ounces of wine apiece and at least eight dishes as well as peanuts, cigarettes, candy, and what-not." Already men were at work making Christmas cards, and I was promised one.

On the twenty-second the representative of the ward gave us a menu after consulting with all the patients. It covered three days, beginning on the twenty-fourth and ending with the evening of the twenty-sixth. After our staff discussed it, we approved the menu for those patients on a regular or semiliquid diet. Our ward was extremely busy those few days just before Christmas, for POW's from the company would slip into our ward while they were on sick-call to talk over the coming event with their hospitalized buddies.

At 3:00 in the afternoon on the twenty-fourth our convalescents were invited to the performance which took place in a Korean theater very near our camp. The whole place was decorated with Christmas trees, tinsel, and wreaths of flowers. A large banner hung over the stage with the words, "Kamp Kapers" and "Noel." The performance consisted of short plays, dances, choruses and individual demonstrations of special talent, such as whistling accompanied by a guitar and telling the story of personal experiences by means of drawing sketches. There was no doubt that it was a big success and all the POW's enjoyed the performance.

When I brought the patients back to the hospital there was a Christmas tree in each room, fully decorated. The whole place had a warm and cozy atmosphere about it and the men thanked us for helping them celebrate Christmas. On the office table I found many Christmas cards. They were really very fine, all painstakingly made by hand. Everywhere I went, I heard "Merry Christmas." The weather was cold and a light snow was beginning to come down on the camp. One of the boys said they had been expecting snow for Christmas. When I asked why he reminded me that there is a song, "I'm Dreaming of a White Christmas."

After tea at 4:30, Peter kept asking me for a red coat because he wanted to be the Santa Claus who brought gifts to the patients. He kept coming out from the kitchen where he was in charge of preparing the Christmas Eve supper for the patients and their friends at 8 o'clock. I couldn't remember having seen any red coat in the camp but at last Peter settled for the lined coat of one of the guards. He just turned it inside out and it looked all furry and white.

All the gifts he was to hand out had come across the Yalu River only the night before. Each package had a handkerchief, a pair of socks, a pack of cigarettes, a cake of perfumed soap, half a *catty* of candy, cakes and cookies, apples, tangerines and peanuts. When the gifts arrived we mobilized all spare hands and in a few hours' time they had stitched "Merry Christmas" on the handkerchiefs.

At 10 o'clock, "Santa Claus" set out on his mission, a bulging bag of presents slung over his shoulder. Each time he handed a package over to a patient he said, "until next year," and made a grimace. As soon as he had disappeared, the men tore open their packages and the gifts rolled out. Everyone was really surprised. One of the patients, Harold Burnett, who had been in our hospital for some time, just could not believe his eyes. He arranged everything neatly in front of him and looked and looked, not knowing what to take first. Some of the patients even called out loudly:

"We're all prisoners, but we're treated like lords."

"It's like being a guest here."

All of the men could only speak of one thing, that they could scarcely believe they were POW's. All around, on the arches of fir branches, they had written such sayings as:

"Thanks to the CPV [Chinese People's Volunteers] for helping us with this big Xmas."

"We wish the CPV all the best in appreciation for what they have done for us."

"Blessed are the peacemakers for they shall be called the children of God."

"We will always remember the kindness of the CPV and their help."

* * *

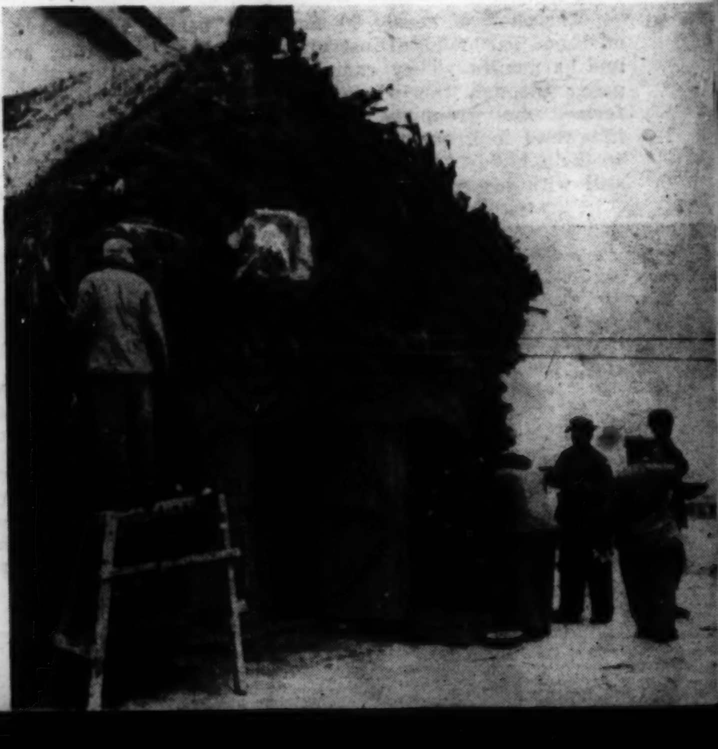
ALL Christmas day the POW's in the camp streamed past the arches, going anywhere they liked. They were at liberty to visit anyone. They came to our headquarters to wish everyone a Merry Christmas. They came into our office doing the same thing. All day long, I kept replying automatically, "Merry Christmas."

As soon as dusk set in all the POW's were out having a good time. They had enjoyed their Christmas dinner to their hearts' content. Some had even drunk as much as eight men's ration of wine. Naturally they were drunk, and as they sauntered along the road they yelled and shouted as they went. One of the British POW's was so full of wine that he rushed into our ward challenging our patients: "I'm the best drinker in this camp."

When I went in to calm him down, he just staggered and nearly pushed me against the wall. Outside, two Americans were shouting.

One yelled, "Merry Christmas to the CPV! Never in history could you find a POW going anywhere without a guard following him. Never in history could you find a POW camp without barbed-wire." The other answered his pal, "No, you couldn't find it in a Jap camp or in a Nazi camp," and both laughed. When I went outside they both grasped my hands warmly and told me they were just saying what they felt, and they laughed loudly again.

As I sat in my office facing the road, laughter, songs and



POW's decorating hall for Christmas religious service.

jokes filled my ears. The men were going to and fro in the snow full of joy. Their boots crunched heavily on the snow, but their hearts were light as air. I looked at Peter F. Rowley, who was baking the Christmas cakes for tomorrow's tea time. He replied with a smile and said, "They all told me they couldn't believe they're POW's."

"And you?"

"Neither do I."

Peter was a busy man for this occasion. He was the chief cook for the entire Christmas celebration. All day long he had worked to give the patients a fine meal. He got up very early because several days before he had promised to make fruit cake for the patients in his tiny tin oven. Each cake took nearly an hour and he had to make four.

While we were talking we could hear voices singing. "Merry Christmas to you" floated from the distance. It was the camp choir making the rounds of the camp.

"Here comes the choir," Peter said, "and they'd like our Christmas cake I'll bet." I didn't doubt his words because in the company the men only had ordinary cakes, not like ours with fruit.

The choir of nearly 60 men came nearer and nearer. Some of them had musical instruments such as a guitar, accordian and harmonica. They came in and sang from ward to ward, going through the whole hospital. Then they scattered and formed small groups to pay visits to their friends. I was greatly interested in a quartet made up of four Negro boys who sang to their buddy. They sang by his bedside while he just lay still with his eyes wide open, his face wreathed in smiles.

Wounded POW receiving treatment from Chinese volunteer medical staff.

When we brought the choir members candies, peanuts and cigarettes they refused them, because, they said, they had done this of their own free will and for the benefit of their pals. However, after much pressing, they finally accepted with many thanks. As they gathered to go to make their Christmas broadcast, someone in the ward called out: "Sing, 'I'm Dreaming of a White Christmas.'"

The suggestion was accepted, and all the way to the broadcasting station the strains of this song could be heard.

* * *

THE day after Christmas the feast continued. The snow had become quite heavy but still the men continued to jam and crowd the road as if it were a spring day.

Men came to the hospital all day. They brought their Christmas gift handkerchiefs and asked for our autographs which they told me they wanted to keep as souvenirs from the Chinese People's Volunteers. They folded the handkerchiefs neatly and would not use them, because, they said, they were tokens of good-will from the Chinese people.

In the afternoon, they invited all the volunteers in the camp to attend their performance. Afterwards, a POW representative dropped into our office to ask if we had enjoyed the songs, dances and skits. To me, this was a sincere sign of true international friendship.

Many of the GI's and British POW's attached the Christmas menu to the letters they wrote home describing their Christmas. Some even bet with their family members that they had had more to eat than they would have had back home. They pointed out that they could scarcely believe they were prisoners. One of them wrote, "Perhaps we are a new type of POW."

Yes, perhaps they are a new type of POW. Nevertheless, we have long ceased to regard them as POW's. Here in the hospital we think of them simply as our patients. And those in the company think of them only as friends.

Since Christmas, all the POW's now clearly understand that we, the Chinese and Koreans, are not their enemies. If this is an aid to establishing permanent peace in the world it is no small thing. Let us all hope that "peace unto all the world" will soon be brought to pass.

Building a New Chengtu

Wu Dachen

CHENGTU, China's, "Little Peking," has always been a beautiful city and enjoys a good climate. Before liberation, the landlords, militarists and merchants took their pleasure in the city, but gave it nothing but misrule. The mass of the people lived in grinding poverty and the beauty of Chengtu meant nothing to them.

Now, two years after liberation, great steps have been taken toward the goal of making Chengtu a modern, progressive and productive city.

GANGSTERISM used to be rampant in Chengtu, and the gangs of rascals were protected by the militarists.

Today the gangsters' once-powerful backers have been smashed, and we see groups of former gangsters atoning for their past misdeeds in forced transportation or construction work. While working, they have an opportunity to think over their past parasitical lives, to realize the generous treatment of the people's government, which provides them an opportunity to reform themselves through honest labor so they can become useful members of the new society.

The city's former pickpockets, beggars and prostitutes have been assembled in separate groups for study and reformation work. As they complete their training they take up productive work in society and thus begin to engage in socially useful labor. These days, one can wander all through the city, free from molestation by rogues, pickpockets, beggars and prostitutes.

Formerly, the city police, on one hand oppressed and even murdered by soldiers and special agents, were forced by evil social conditions to take bribes and engage in protection rackets to maintain their livelihood. But now unkempt uniforms and hang-dog looks have disappeared, and they show a responsible attitude in carrying out the city's regulations.

They are now polite but firm in dealing with the public. Traffic is regulated efficiently and if someone starts to jaywalk, he will hear the voice of a policeman calling through a megaphone, "Look out for the motor, and please walk on the sidewalk!"

SEVERAL much-needed construction works have been carried out. The river, undredged for 40 years, has been cleaned out and deepened, saving the people from the damaging yearly flood. The city sewage system has been cleaned out and reconditioned, with the energetic cooperation of all the people. Streets have been repaired and widened; not only the main streets, as in the past, but all over the city.

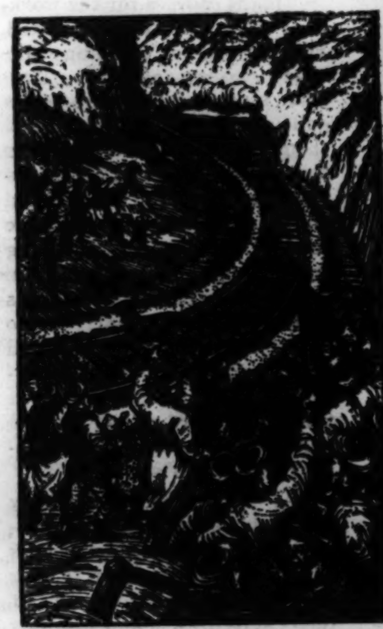
On the eve of liberation, Chung Shan Park, neglected and shabby, was a hangout for silver coin speculators and other rascals.

How different it is now. After only 50 days of work, a Workers' Cultural Palace was erected, with a hall for meetings and moving pictures, a large tea house, a library, music hall, and game rooms for chess and billiards. Outdoor playing grounds for basketball and handball have been built, and there is a small lake. Since its opening on May 1, attendance has exceeded 400,000.

The former Royal City's neglected buildings have been repaired and painted, and the renovated seat of royalty now houses the Chengtu People's Government. Before the buildings there is a great gate modeled on Peking's Tien An Men, fronting a reviewing ground large enough to hold all the inhabitants of the city.

The dirty hovels that used to surround the Royal City are gone, their inhabitants having been moved into the government-built "Workers' New Village" outside the city. In place of the huts, a large market place has appeared.

Another park has also been



Peasants and villagers cheering the first locomotive on a completed section of the Chengtu-Chungking Railway.

— Tseng Chin-tsu

reconstructed. Shou Cheng Park used to be a bleak and empty place. Today, the gates have been rebuilt, the streams and ponds dredged, playgrounds and pathways mended. A big new museum has been built, and the old library and zoo are being reconditioned and re-equipped.

MANY schools now offer night courses for the workers, who are studying hard, rain or shine, attending literacy classes faithfully. They also study the government's policies, and such study helped them participate actively in the recent movement for democratic reform. They accused and brought to punishment the feudal masters and gang leaders who oppressed them in the past, and their success swept away the barriers to development of production and increased their productive energies. They also helped in the work of re-estimating the value of industrial and commercial enterprises.

The inhabitants of every street have organized a cultural house, where they discuss current problems, learn to sing and dance. As a result of these activities, many old men and women have been encouraged to learn to read and write. The expansion of cultural interests has been so great that luxury shops have been replaced by many new stationery stores.

Primary school enrollment has greatly increased, most of the pupils being the children of workers and peasants. Middle school and university students have changed their old attitude toward learning; they now live simply and study diligently. They also study current affairs and have contributed much in helping with the land reform work and in registering for military training.

AS many workers were needed for the construction of the Chengtu-Chungking railway, a great number of ricksha pullers went to the job. Now one sees many fewer rickshas and many more bicycles on the streets of Chengtu. The railway has reached Neikiang, and the whole city is full of excitement and eagerness to see the first train into Chengtu.

Other railways will follow, and Chengtu will become a railway hub. Government plans call for a city of 2,000,000, which will be the center for light industry of Southwest China within a few years' time. Everyone, realiing the great future for Chengtu, is working as hard as he can to bring it closer and closer to realization.

CHINA NOTES

US Planes Bomb Northeast

WHILE the US negotiators in Korea stalled the peace talks, American planes continued to bomb and strafe Northeast China. According to a *Hsinhua* dispatch from Mukden, eight American F-84's flew over Chian county in Liaotung province on January 6 and dropped 14 bombs. Eleven of the bombs fell on the railway station, wounding three railway workers and destroying 370 meters of rails and other material.

On December 26, one plane came over Tatungkou, southwest of the city of Antung. It then flew over Peichingtse and dropped four bombs, wounding three women and eight men.

On December 31, one US bomber bombed and strafed a mile east of Tatungkou. Half an hour later, after it had flown over Takushan and met Chinese anti-aircraft fire, it dropped another bomb on Wenchialou about six miles away, wounding five persons. On January 13, 16 US planes flew over the suburbs of Mukden after having been seen over Liaotung province the same day.

* * *

IN an editorial on the continued American air attacks on China, the Peking *People's Daily* on January 8 stated: "By resorting to artillery, bombs, and bullets, they would like to obtain what they cannot get in the discussion at the Korean talks. And, moreover, they have already carried out their bloodthirsty aggression—which they euphemistically call their 'arguments'—once more into our territory. Fellow-countrymen of ours have been wounded and people's property destroyed by American bombs on a number of occasions. The American imperialists refuse peaceful methods for settling the Korean question and do not hesitate to resort to the bomb as a substitute for discussion around the table at the cease-fire talks."

The *People's Daily* concluded: "Regardless of whether American imperialism resorts to discussion or military threats, they will never reach the goal of their aggression. The Chinese and Korean people's forces and the Chinese and Korean people have long prepared themselves so that in the event of the US breaking off the discussions, we will smash their attacks to smithereens and teach the forgetful enemy a lesson they are not likely to forget."

Northeast Sets Industrial Pace

THE tremendous achievements attained in industry last year have shown that Northeast China is setting the pace for China's industrialization. Productivity in state and public industrial enterprises in 1951 shot up by more than 24.8 percent over 1950, while the ratio of industrial output in state and public enterprises to overall production went up to 52 percent as against 35 percent in 1949. The total value of production in industry and agriculture in 1951 was 13.5 percent over 1950.

Many branches of light and heavy industry, such as manufacturers of machine tools, electrically operated machines, electrolyzed copper, electric bulbs, nitric acid, textiles, glass and auto tires surpassed the peak pre-liberation mark of 1949.

Rising productivity on the part of the Northeast workers is a fact. Average efficiency for an individual worker in 1951 outstripped the 1943 level by 43 percent, with miners heading

Donations Overfulfilled

THE campaign to buy planes for the Chinese volunteers in Korea, which gained nation-wide momentum in the latter part of 1951, was overfulfilled by 19 percent by December 26, according to the China Peace Committee. Donations paid up by that date were equivalent to the cost of 3,152 fighter planes. The entire movement concluded on schedule on the last day of December.

The campaign, which drew in every strata of the population, began in June of last year when the Committee issued a call for support to the Chinese volunteers by donations for planes and heavy guns. The campaign speedily spread all over the nation.

To integrate the campaign with the rapidly expanding program of national reconstruction, the Committee revised its original plans and placed main emphasis on increased production; and donations for planes and artillery pieces began to roll in from extra earnings.

the list by an increase of 123 percent. Coupled with this, workers' living conditions have improved and wages have gone up. Average income for 1951 showed a further increase of 16.8 percent.

The widespread campaign for increased production and economy which swept the factories and mines in the Northeast in 1951 had far-reaching results. Adopting advanced Soviet methods and putting forward rationalization proposals, the Northeast workers streamlined the management of various enterprises, solved many vital technical problems. For instance, by widely applying the high-speed processing of metals, the rate of production in the machine tool industry has gone up as much as 20-fold. Workers in one electrical plant came up with nearly 2,000 rationalization proposals in one emulation drive. Innovations that were adopted resulted in a two-thirds increase in total production of this plant in the five months ending November 1951, compared with the first half of 1951.

By the beginning of last December, moreover, publicly-owned enterprises had created extra wealth valued at 13,000,000 tons of grain as a result of increased production and economy. Prospects for 1952 envisage even greater industrial achievements than were accomplished last year.

Arts Flourish in Northwest

ARTS and drama are flowering in China's vast Northwest, previously regarded as an area barren of culture. Especially in the provinces where land reform or rent reduction (the first step in land reform) have been completed, a great number of dance teams and theatrical groups have emerged. In Shensi province alone, more than 4,000 such groups have been formed by the peasants.

Many amateurs, from among the ranks of the peasantry, have written plays and produced works based on local artistic forms. Among the most impressive of the new works is a short ballad "On Land Reform" by a Shensi peasant, Hsieh Mao-kung. This ballad sold 110,000 copies immediately after publication.

Art and the drama in the Northwest, since liberation, have been greatly enriched by the dancing, singing and other artistic forms of the minority nationalities. Many of their songs and dances, long confined to virtual oblivion as a result of the KMT's policy of suppressing the minorities, have become popular all over the Northwest. At the same time, books on art and literature, as well as literary works have been translated into minority languages to guide the creative efforts of the numerous minority artists.

The rapid growth of mass cultural activities in the Northwest is inseparable from the constant promotion and guidance of 20,000 professional dramatic workers, folk artists and members of theatrical groups, who have performed to more than 8,000,000 people in 1951. During this period, they have collected and published over 1,000 songs and dances from among the people of this area's minorities.

Public Health Work Advances

IN new China one does not have to be of the minority wealthy class to get good medical care, as was the case in the Kuomintang days. The old China was known for its extremely high mortality rate and over half of the deaths were due to preventable diseases such as tuberculosis, smallpox, typhoid, plague, cholera, etc. New China has won tremendous victories in combatting disease and no major epidemic has been reported in any part of the country in the past two years.

A summary of the achievements made in this field in Shanghai during 1951 is a clear indication of the manner in which this vital service to the mass of the population is now being handled.

In anti-epidemic work a total of 6,840,620 people were vaccinated against smallpox in Shanghai and its environs. This wiped out smallpox, which had been rampant for the past 20 years in Shanghai. In addition, the Health Bureau also inoculated 3,597,658 people against cholera. A total of 850,000 children received inoculation against diphtheria while another 680,000 children received their booster shot. Effective measures were also taken against typhoid, tuberculosis and other diseases.

Health protection centers, another task of the Health Bureau, now number 30, and are jointly operated by small sized factories to look after 150,000 workers. Fifty-five sanitaria have been established for workers. The Health Bureau has trained nearly 3,000 workers in factories in first-aid work.

During 1951, the Bureau set up 22 health protection centers specially designed for nursing mothers and children, which undertake modern mid-wifery cases and also disseminate information on safeguarding the health of pregnant women and babies. Creches and nurseries have grown in number and size in Shanghai. There are now 363 nurseries, 115 of which are located in workers' districts and 148 in the suburbs. The latter operate mostly in busy farming seasons.

To meet the medical demands of the workers, 96 hospitals were designated to look after about 300,000 workers from 595 factories and plants in the city. Nearly 900,000 workers and their family dependents received medical treatment in these hospitals last year.

Signs of the Times

ESTABLISHMENTS manufacturing surgical instruments in Shanghai continue to increase. Before liberation there were 20 in the city, but by the end of 1951 there were more than 300 in operation with prospects for unlimited expansion. The equivalent of more than US$80,000,000 was saved by dispensing with imports of goods which local surgical instrument manufacturers turned out last year.

* * *

PRODUCTION of oranges in Fukien province during 1951 reached 10,000 tons, a 50 percent increase over 1950. In the city of Amoy, the output of pomoloes doubled that of 1950. Rapid sales of their outstanding crops have increased the purchasing power of the peasants, who have invested their gains in new equipment to ensure still better future crops. In one small village, for example, the peasants bought extra farm tools and 30 new water carts and plan to grow 2,000 extra orange trees this year.

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A NEW national collective coal-cutting record of 18.194 tons per man-shift was made on December 24, 1951, by the Number 1 Team of the Kiulungkang colliery in Anhwei province. The previous record, made last April, was 11.851 tons. The workers in the Kiulungkang colliery produced a total of 655 tons for the whole team consisting of 26 workers.

* * *

PEASANTS in North Kiangsu have shown great enthusiasm in taking out cattle insurance against unexpected losses resulting from epidemics and cattle diseases. Those buying insurance also receive advice and assistance on veterinary matters. The People's Insurance Company sends teams of technicians to the rural areas to help the peasants get their cattle inoculated, to see that the animals are not overworked, and to choose suitable feed for livestock.

The Production Front

Throughout the country workers are striving to increase production by reducing waste and by all-round raising of efficiency. The goal of this drive is to expedite the industrialization of the country so that living standards may rise higher and higher and so that the nation may be strengthened to resist threatened foreign aggression.

Producing for their own account, the nation's workers have rapidly improved their skill and working enthusiasm to a point previously thought impossible.

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Below: Workers of the Northeast No. 2 Machinery Works created extra wealth valued at 75,653 tons of grain during the third quarter of 1951. This was 17 percent above their target figure for the period. Photo shows workers of the plant's No. 6 workshop at a meeting where a letter reporting to Northeast Chairman Kao Kang was drafted.

提前完成增產節約任務向高崗主席報捷

Above: Workers of the No. 6 Machinery Factory in Mukden inspecting a new invention which speeds up production.

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Below: Workers of a gunnybag factory in Mukden demonstrating their new working method which has enabled them to overfulfill their production target.

Above: Workers at Mukden Smelter cleaning and carrying out firing-inspection as part of their program for increasing production.

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Below: Workers of the Northeast No. 15 Electrical Machinery Plant looking at a chart showing new production records set by model workers.

Above: Workers of the Lee Hwa Sun Iron Works in Port Arthur-Dairen hold an exhibition of their improved products resulting from adoption of a new Soviet production method.

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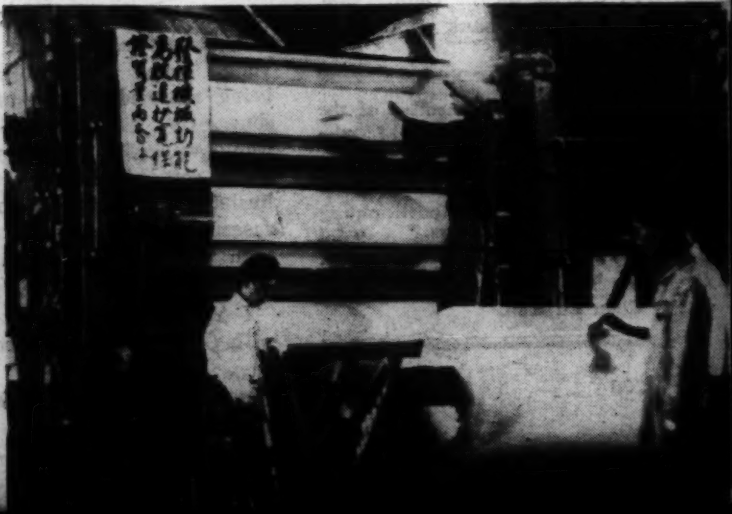
Below: The director of the Mukden Paper Mill was able to improve efficiency of existing machinery, obtaining greater width and breadth, by rationalizing the method of work.



Chang Kwang-lai Gets a Divorce

Chen Hsieh

FOR centuries China's women have been second-class citizens, weighed down by the rules and customs of a feudal society. They are now in the process, as a result of the New Marriage Law, of completely freeing themselves from the oppression and degradation that was their lot in the old society.

In the course of my work in north Anhwei I saw countless examples of the changes which are coming over new China. The case of Chang Kwang-lai is just one of the many which shows what liberation means to women in the countryside.

Along the bank of the Sui River in northern Anhwei is the tiny village of Chen Lu Kou. Although this village of 200 people, surrounded by hills, makes quite a scenic sight to the visitor, it has suffered constant misfortune in the past because of the floods which have regularly swept this part of the country.

Chen Hsieh, a member of the Cultural Department of the Shanghai People's Broadcasting Station, recently spent two months in north Anhwei participating in land reform. The material for this article was gathered during his stay in the village of Chen Lu Kou.

THE fate of the women here has been even harsher. Eighty-five percent of the village girls were victims of the iniquitous foster daughter-in-law system. According to this custom, generally for economic reasons, a daughter would be handed over to another family at a very young age. Usually before being married to one of the sons, the "daughter-in-law" would work for several years as a servant in her future husband's family. In many cases the girl would be older than the boy to whom she was betrothed.

I remember my first talk with Chang Kwang-lai because that night was particularly cold and it was snowing outside. I was at work in my room and the black dog in the courtyard had barked for what seemed like the hundredth time when this rosy-cheeked girl pushed open the door and came in. I had met her before in the course of her duties as chairman of the Women's Association in the village. Her hair was cut short and she abounded in vitality and optimism.

"Comrade Chen, do you have some time? I'd like to have a talk with you," she said.

I told her to sit down and tell me what was on her mind.

"In your work here you must already know a few things about me. I'm only 18 but I've been married since last year. My husband is a boy of 14 and I've been in his family for three years. I didn't want to get married but what could I do? How could a girl protest in the old days?" Chang Kwang-lai paused for a moment, looking quite mournful.

"Because I was a foster daughter-in-law I was scarcely treated as a human being by my future-mother-in-law. My lot was no different from many others. The old lady beat me and scolded me all the time. The heaviest work in the house was mine, although half the time I went around without enough to eat. In the past, even though I never complained to anyone about my bitter life and blamed everything on fate, I was always determined to keep on living and not take the way out followed by some girls, who committed suicide."

When she mentioned this, Chang Kwang-lai's face broke into a brief smile. Continuing, she said, "I've always been that way, determined. I remember how a few years ago, during the famine, there was absolutely nothing to eat in the village. So another girl and I went out one night and walked more than 10 miles to pick wild grass and roots in order to get something to eat. At that time both of us were only 15 but we refused to just sit and starve." Recounting this episode, the firm tones of the girl's voice added to the impression I already had of her character.

"In the past, feudalism was very strong in this area," Chang Kwang-lai told me. "Even right after liberation it didn't vanish overnight. Therefore, when I became one of the first to try to break with it by cutting my long pigtail off and joining the Winter Class to study, I met with the laughter and abuse of those who couldn't see a girl for anything but a drudge. I paid no attention to all this and in those early days of liberation many of the village girls were afraid to be seen with me.

"Even though I personally felt a little sad, and sometimes found it difficult not to cry, I kept urging them to find out about the new ways and to join the study class. About this, I never made any concessions and today when I see how all the women have changed around me I know that I was right. Today, women really are equal with men!" she paused and bowed her head with a sigh.

She looked up and said, "I really can't continue with my husband. I simply cannot live with him any longer. I know he's young, but he is my husband. He's too young to understand anything at all. I've been studying the New Marriage Law and I know that the system of a foster daughter-in-law is illegal. I know now that I have sufficient reason to divorce him, and I also know that I can make a living by myself once I get away from the family."

After talking to her a while longer I promised to give her some help. The next day I called on the mother-in-law to discuss Chang Kwang-lai's divorce.

I half expected harsh opposition but the only complaints the old women had was that her daughter-in-law had been disobedient. She also said that because the girl had not tended to her husband properly the 14-year old boy was too small for his age.

After this, I told her about the government's new marriage policy and tried to explain that the whole foster daughter-in-law system must be abolished. I also told her the now well-known story "Stolen Fruit is not Sweet," which has become almost a classic on the subject of forced child marriage.

When I was finished the old woman took my hand and said: "Comrade, the fruit in my family certainly is bitter. Even my son hasn't been very happy. I'm certainly willing to let her go."

The details for the divorce took several days, after which everything was settled and an agreement reached. Registration of their divorce was made with the district headquarters.

I met both of them on their way back to Chen Lu Kou after everything had been settled. The young boy, who had always looked sullen and unhappy in the presence of his wife, seemed greatly relieved. In fact, on the way back to the village he bought some peanuts and gave them to his former wife.

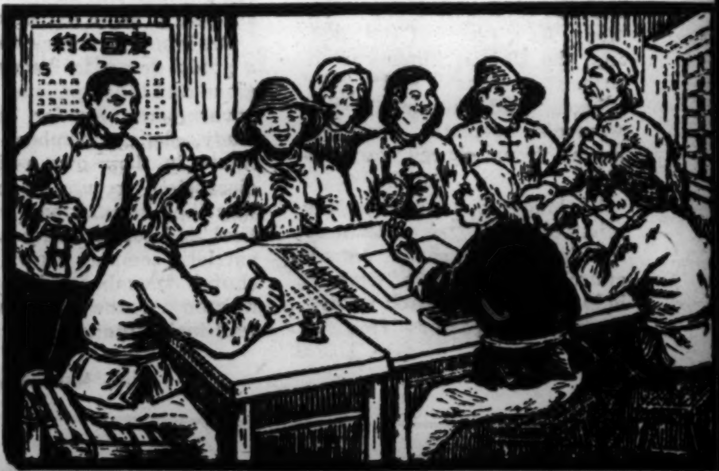
When Chang Kwang-lai saw me she was smiling. "Comrade Chen," she said, "Chairman Mao has really been good to us. From now on I can enjoy a free and happy life. Our country's marriage law must have saved thousands of girls who suffered the same fate I did. Today I can understand why so many of our liberated peasants are determined to do all they can to raise production because that's just how I feel now!"

Wherever I went in the village after that, everyone told me the same thing: "Our new life is only possible becouse of the Communist Party and Chairman Mao!"

The case of Chang Kwang-lai set a precedent in her village and similar foster daughter-in-law cases were settled soon after. By the time I left Chen Lu Kou, many women in the village were singing the song "Freedom of Marriage."

"Now we have free marriage,
"I myself will choose my own groom.
"The government has passed the marriage law,
"We will be free and happy forever."

Listening to these women, most of whom had been considered no better than slaves a short time before, I thought of the thousands of Chang Kwang-lais, who have been saved by the New Marriage Law and of the great role these emancipated women can now play in the building of a new society.



A Country Church Since Liberation

. . . Chang Jen-kai

ON January 18, 1951, the Baptist Church of Ipin, Szechuen, entered a new era. In accordance with a petition drawn up by the responsible members of the Baptist mission schools and hospitals, a meeting of 1,000 persons was convened at which these organizations, until then subsidized by funds from the United States, were taken from the supervision of missionaries and put into the hands of their Chinese members for administration.

The petition sprung from the patriotism of the people, their desire that philanthropic organizations should be under the direction of Chinese, and their realization that religion must be separated from education. As a result of the meeting, the Baptist kindergarten, primary, boys' and girls' schools, and the men's and women's hospitals, were removed from church jurisdiction.

No longer dominated by the missionaries, the Chinese members now carry on all church work. Nine deacons help to manage church affairs, leaving the pastors free to preach, promote fellowship among church members, and attend to government-church relations. Our gateman, not a church member, takes good care of the building and church property. When he is absent on his political duties, his wife and children attend to his work.

WE carry on our religious activities as usual, such as prayer meetings and other services, and Sunday school. Attendance at Sunday morning service averages 40, and from 30 to 40 children from five to 12 years of age attend Sunday school. In a word, two years after liberation, the sound of the church bell reaches the members' ears as clearly as it did before.

On Sunday evening we have a study group to discuss religious and other policies of the government. As for political study, church members participate in their own residents' discussion groups. In this way they keep abreast of political and social changes. The patriotic compact drawn up by church members has been written on the white-washed wall inside the church.

In the city area, I visit my church members and their families at any time, and hold wedding and funeral services at their homes without hindrance. I have not yet been able to visit our nearly 1,000 rural members, because of the programs for land reform and suppression of reactionaries, which have kept the rural population very busy for the past several months.

There is one great difference between the past and the present: I no longer preach in the teashops and the public park as I used to. The Common Program, guaranteeing the freedom of religion, implies also the freedom to criticize religion. I, therefore, do not try to "force" people to listen by preaching in ordinary public gathering places. The question of self-propagation cannot be solved in a day.

As the church no longer accepts funds from the US we must now be self-supporting. We have reduced the number of workers from six to three and grow vegetables on part of our church property. The government's exemption of the church and pastor's residence from land and property taxes, amounting to ¥3,200,000 yearly, has been of great help.

Offerings are now small, and as my family numbers seven members, I consulted with the local United Front organization. The upshot was that I got a job teaching half-time in a middle school to supplement my regular income, spending the rest of the time on church affairs. My wife is also planning to teach.

Other churches have met the problems of self-support in different ways. An Inland Mission pastor, receiving a last sum of ¥2,000,000 from abroad, used it to buy a sewing machine for the church, with the approval of the authorities. In addition to our church and the Inland Mission church, there are three Catholic churches in Ipin. These formerly owned farm land, using the rental income to support their hospitals and schools. This income was cut off with land reform, but they still owned much property in the city, which was not affected. They were reluctant to collect rents on this for half a year, until the government urged them to do so. Now they use the 7,000 *catties* of rice monthly to carry on their religious work.

My experience has shown that no interference has been made in our religious activities. For instance, we needed a few Christmas trees last year from our old woodland, then in the hands of the Peasants' Association. The Public Security Bureau advised me to apply to the Peasants' Association, which I did, and we got the trees.

It has been our custom on Easter Sunday to hold a special service and picnic a mile or so outside the city. Last year, as land reform was just then under way throughout the countryside, I applied to the Public Security Bureau for advice about the wisdom of visiting our customary place. The Bureau saw no reason why we should not continue our custom, and even assigned two cadres to accompany us in case any of the farmers should question what we were doing. And so we held our Easter service and enjoyed our picnic as usual.

One Sunday, just before the service, a large group of PLA men came and asked to use the church for a meeting. I explained that this would interfere with our religious observances, and they left us in peace, holding their meeting in a nearby school.

EARLY last year, just after we had our mass meeting at which it was decided to separate the church from its affiliated educational and hospital activities, we also had a re-registration of our church membership. As we anticipated, this resulted in a drop in membership. Those who registered, the backbone of the new church, totaled 101 persons.

This decrease in church membership is due to several causes. In the new society, idleness and laziness are becoming things of the past. Everyone has work to do. For many, their work occupies them fully and a number of our old members have moved away to be nearer their work.

Then, too, the campaign to suppress the reactionary, pseudo-religious society, I Kuan Tao, temporarily confused some people, who mistakenly identified this society with Christianity. This category consisted mainly of people who attended church but who were not members, although some actual church members were also confused over the issue.

At the present stage of national reconstruction, buildings are in great demand by all organizations for meeting halls. Our big church, used only one or two days of the week for religious services, is of course used by other groups for meetings. This has caused some of the members to grumble, but most of us realize that this in no way interferes with our religious activities.

THE problems facing religion in new China will be solved gradually and according to the basically new society that is emerging. The Christian religion in old China served as a means of imperialist aggression, and we can no longer tolerate this. We church members must strive to grasp the real meaning of this new era and carry out necessary reforms. In this way we can meet the challenge facing the church today.

I agree with Dryden L. Phelps, who said, in his book, *Religion in the USSR*, "China today faces the necessity of distinguishing between religion worthy of survival because of its tremendous contribution to the life of the nation and those myriad forms of traditional pseudo-religion which have grown up in Oriental soil or been imported. These latter will be sloughed off like worn out clothes. But life-giving religion . . . will be discovered by the Chinese people to be essential . . . and its freedom to function is guaranteed by law."

US Red-Baits Own POW's

THE US military and Washington have taken preliminary steps to red-bait American POW's now in the hands of the Chinese and Koreans as soon as they are released.

The story was disclosed in a *UP* dispatch on January 2, which quoted the Tokyo correspondent of the National Broadcasting Company as declaring: "Special officers are now reading all letters sent out of Communist camps by American prisoners. Before air-mailing the letters to the POW's families in the US, these officers look for information in the letters, including any evidence that doughboys have succumbed to the Communist line . . . .

"The officers copy into individual files anything the GI prisoner writes which may indicate that Communist indoctrination has taken effect. On the basis of these files, each released POW will be questioned on his prison camp activity.

"Some of the US officers especially selected and trained are now ready to interrogate our soldiers after they are released."

The NBC correspondent further reported: "Each prisoner must reply whether they believe what they wrote. . . . Before the GI prisoner will be allowed to leave Korea, he must sign a pledge not to discuss with anyone classified aspects of his experience."

Epic Documentary

"Resist US Aggression and Aid Korea" has been acclaimed by record audiences throughout China as the best film of its kind produced to date in this country.

The film covers the whole range of the Korean war, from the day when John Foster Dulles pored over a map in a trench on the 28th Parallel and pointed to the north, up to the beginning of the armistice talks at Kaisung last summer.

Some of the best shots: Chinese volunteers scaling a perpendicular cliff, hauling up ammunition and heavy mortars piece by piece on their backs—soldiers rescuing Korean civilians from houses fire-bombed by US planes—American POW's, dazed and dishevelled at the time of their capture, cheering and applauding fellow prisoners making peace speeches in a POW camp.

Below: In some sections of the front food and other supplies have to go on the backs of volunteers.

Above: Street fighting during an advance.

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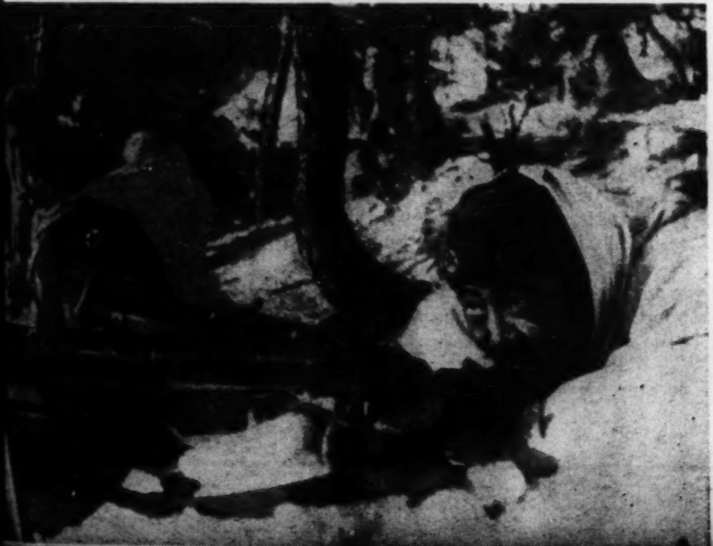
Below: Korean People's Army men and Chinese volunteers keeping a sharp watch on one sector of the front.



INTERNATIONAL NOTES

Japanese Troops in Korea

OPEN admission of Japan's present and future role in Korea is found in a *Reuter* dispatch from Tokyo on January 8. According to the news agency, "already there is much speculation about extending Japan's contribution to the United Nations police action." At the same time, "foreigners, who have lived in Japan many years," believe that South Korea will need foreign troops stationed there indefinitely and "they frequently say that the use of Japanese troops is the only answer."

Describing the American military man's outlook, *Reuter* says they "frequently express themselves in favor of Japanese troops going to Korea. Remembering Japan's own occupation of Korea for nearly 50 years until 1945, and her military successes in China, American officers in Korea say: 'Let us have a few Japanese over here. They have really got good ideas on how to straighten out the Koreans and Chinese.' "

The British news agency also reports that there is a strong school of foreign opinion in Japan which believes "Japan will make overtures to regain a footing in her former territories. Such an overture could be an offer of troops to help the United Nations in Korea whether fighting has stopped or not."

Dealing with past participation in the Korean "police action," *Reuter* discloses that "Japanese troops have already been in the firing line. Ships with Japanese crews, including many former naval men, carried American troops to the Inchon beaches in 1950's amphibious landing near Seoul. Japanese ships and crews helped to evacuate supplies and equipment of the American Tenth Corps from northeast Korea as the Chinese drove them towards the Japan sea in November and December 1950."

Japanese participation in the Korean war is becoming more open. This is especially true, *Reuter* reports, with the return of the first Japanese correspondents from Korea. A typical example was a recent short story, published as "fiction" in a popular Japanese magazine. It told of a young man joining "the army," the National Police Reserve Corps.

"But what if he gets sent to Korea?" asked the anxious mother.

"That would be good," said another. "If he serves three years he will get 60,000 yen (about US$150)."

Quoting another work of "fiction," which adds an anti-American touch, *Reuter* reports: "There is no danger of his getting killed if he fights like an American rather than a Japanese—just keeps on shooting lots of bullets and when that is over keeps running away."

* * *

THE final act in the farce which saw America "banning" the big business partners of the Japanese military in World War II, the Zaibatsu, is about to be concluded. All is forgiven and the Zaibatsu is back where it was before VJ-Day.

On December 11, the Japanese government completed the drafting of the last of the bills which would clear the way for the return of Japan's former giant cartels, and sat back to wait for SCAP approval of the measures.

The new bills will erase all restrictions on former Zaibatsu firms. They will do away with the bans on the use of Zaibatsu trade marks and commercial brand names, cancel existing restrictions on shares held by members of the Zaibatsu families and directors and end the limitations on the number of top and medium level Zaibatsu executives in a single firm, *UP* reported from Tokyo the day the Japanese government completed its draft for SCAP.

* * *

A *UP* report from Washington states that American officials have become convinced that Japan must undertake a rapid program of building up its land army as soon as the "peace treaty" becomes effective "in order to take her proper role in the anti-Communist defense of the Pacific and Asia."

Pointing out that ironically, it was the US, now the leading proponent of Japanese rearmament, which insisted that Japan be completely stripped of her military potential at the end of the war, *UP* says that American officials have become convinced that "their earlier attitude was somewhat naive." However, these officials "now are confronted with the necessity of persuading their own allies, plus a considerable number of Japanese, the US was wrong in 1946."

Faced with the large number of Japanese who are opposed to a rearmament program, John Foster Dulles, master-mind of the Japanese "peace treaty," has laid down the word. According to *UP*, he has called upon the Japanese people to "face hard realities and abandon their dreams of neutrality."

"Allies" Look at US in Korea

A RECENTLY published book on the war in Korea, by the correspondent of the conservative London *Daily Telegraph and Morning Post*, serves as further evidence of the crimes being committed in that country in the name of "fighting aggression."

Although correspondent Reginald Thompson makes clear his pro-Allied sentiments, the facts cited in his book "Cry Korea" constitute a document exposing American behavior in Korea. In it, Thompson reveals how flagrantly inflated were the accounts of "exploits" of American troops which were fed to the outside world press by the military authorities. "From the outset," he writes, "these grandiose statements had been unreliable and grossly inaccurate. They now have become a joke ridiculed on both sides. Already many reports had proved on examination more than 90 percent wrong even in regard to such objects as tanks."

Thompson also admits that greatly exaggerated figures of "Chinese troops" were given out by military headquarters. Pointing to the brutality and inhumanity of American troops, he expresses contempt for American soldiers as fighting men and states that they are "trigger happy" far from the front.

Referring to the contemptuous attitude of American troops toward the people of Korea, the British correspondent writes: "I do not think it ever occurred to Americans that these Koreans were men, women and children with homes, loves, hates and aspirations and often very great courage."

From still another "ally" came harsh words for the Americans in Korea. Maltreatment of able-bodied South Koreans, who were drafted as soldiers or laborers by the Americans, has been too much even for Syngman Rhee's controlled press.

US Planes Bomb POW Camp

American planes bombed the No. 8 POW camp at Kangtong in North Korea on January 14. Ten prisoners were killed and 60 wounded.

When the Chinese and Koreans handed over their list of "UN" POW's last December 18 they listed the location of all POW camps in North Korea.

On November 11, the *Seoul News* admitted editorially that able-bodied draftees and aged laborers "do not have enough to eat at the front and often get sick. Their situation is extremely sad," and the Americans "even flog them just as they do to the POW's or criminals."

The hatred of the South Korean people for the drafting and torture of their able-bodied menfolk also has been disclosed in reports carried by the *Inchon Daily*.

At the same time, Rhee's papers have been unable to conceal the ebbing morale of the South Korean troops. A correspondent of the *Seoul News* admitted: "It is entirely useless, no matter how hard they (Rhee's troops) are encouraged to hate democracy and communism. All they think of is going home at an early date. Incidents of self-inflicted wounds take place constantly. Moreover, the number of the self-wounded has increased with each passing day ever since the beginning of the armistice negotiations."

THE NEWS IN BRIEF

Oil Companies Busy

DECEMBER was a busy month for British and American oil companies in India. On December 15 the Burmah Shell Oil Company signed an agreement with India to build a £16,500,000 oil refinery near Bombay. The agreement, according to *Reuter*, generally followed the lines of the one signed with the Standard Vacuum Oil Company of New York two weeks previously, for a £12,500,000 refinery also near Bombay. Meanwhile, *Reuter* reported, discussions were being held with the American Caltex Company for the establishment of a third refinery on the East Indian coast.

* * *

Training of Puppet Troops

HSINHUA quotes a Tokyo report stating that the Americans, in an effort to make up for their Korean losses, are accelerating the training of 70,000 Japanese and Chiang Kai-shek troops. Four divisions of these troops are being trained on Okinawa and Chechu island, at the southern tip of Korea by officers of Ridgway's headquarters. Twenty-five thousand ex-Japanese army troops and 50,000 Kuomintang troops are on the islands, it is reported.

BOOKS OF INTEREST

KASHMIR AND THE CONSPIRACY AGAINST PEACE

by Rajbans Krishen. People's Publishing House Ltd., Bombay, 108 pages, Foreign Edition, five shillings.

THE location of Kashmir has made it a prize for Anglo-American imperialism, which aims to use it as a war base against the Soviet Union and China.

This short, but fact-packed volume, lays bare the Anglo-American machinations against the freedom and peace of Kashmir. Written by a young active worker in Kashmir's national movement who has been closely connected with the battle for freedom ever since the "Quit Kashmir" struggle of 1946, the book traces the development of the Kashmir question after it was handed over to the United Nations.

The dispute, involving India and Pakistan, has been before the world since 1947 when, on October 22, thousands of Moslem tribesmen invaded Kashmir. The invaders were well-equipped with Pakistan army supplies and commanded by the British. The Kashmir army, controlled by the British, fled. Under the leadership of the progressive National Conference, the common people of Kashmir appealed to the Indian government for armed help against the invasion. As a condition, Kashmir provisionally acceded to the Indian Union, which was subject to ratification by a democratic plebiscite.

Immediately, the British and American press began to see "threats to international peace" and India was forced to enter a complaint with the UN Security Council. This was the trap set for both Kashmir and India. In place of a settlement worked out by India and Pakistan themselves, the Anglo-Americans, through their domination of the Security Council, now could proceed to tighten their grip over Kashmir.

"They were now not only in a position to give their own verdict and to take over Kashmir 'peacefully' where a forcible seizure had failed, but also in a position to widen the area of dispute between India and Pakistan in whatever direction they pleased, and, by playing one against the other, by prolonging the dispute indefinitely to use Kashmir as a means to dominate over both." This is exactly what happened and the author cites official UN documents and quotes from American, British and Indian papers to prove the point.

From the beginning, the Americans and the British were out for a decision to partition Kashmir. However, this could not be done immediately, and only after patient and persistent work could they come up with the announcement, like Solomon: "Let India and Pakistan be given roughly equal portions of the state. Whatever remains, the Valley or Gilgit or Skardu, (militarily strategic areas—reviewer) we'll take unto ourselves."

The story of UN action over Kashmir is not a pleasant one, of how the Security Council, under direct American and British manipulation, lied and schemed to get Kashmir. The pressure brought to bear on hesitant India, such as threats to cut off her oil supplies, was heavy. Long before the partition proposal was formally announced, veiled and unveiled hints that it was the "only solution" could be gleaned from the American and British press.

* * *

WHILE this book deals mainly with the efforts of the Americans and British to partition and steal Kashmir for their own designs there is some reference throughout to the internal scene which affords the reader information about this little-known but vitally important area.

With the 1944 national liberation

Plan for Southeast Asia

THREE divisions of "allied forces reserve units are to be stationed in Singapore shortly," according to a *Hsinhua* story from Peking dealing with US attempts to suppress the growing people's liberation movements in Southeast Asia. Plans were drawn up as far back as September 12 by the US Defense Department, Britain and France.

According to *Hsinhua*, nine army divisions and 15 airforce groups will make up the "reserve units." Japan is to supply three army divisions; Kuomintang troops from Taiwan, two; France, two; and the US and Britain, one each. The Americans will organize 15 airforce groups of heavy bombers and pursuit planes.

By June or July 1952, an additional two Japanese divisions and one Filipino division will be added. This will be in accordance with the plan's provision to decrease the number of troops from Western countries and increase those from Asian countries. "The 'reserve units' are to be used according to the American plan, in what it calls the most threatened areas in Southeast Asia, that is, against the people's liberation movements."

The same dispatch reports that more than 15,000 Japanese soldiers have already been incorporated in these units and will be sent to Singapore on completion of basic training.

movement as the base, progressive elements in Kashmir, under the leadership of Sheikh Abdullah, had already embarked on a program of widespread land reform. And this, if implemented thoroughly and directly through popularly-elected organs of the awakened peasantry, spelled disaster for the plans of the imperialists. Hence, the "aggression" and the need to partition Kashmir.

Although the issue has still not been completely resolved, progressives in Kashmir are fully aware that the Anglo-Americans have been helped in their intrigues not only by the reactionary and compromising policies of both India and Pakistan, but equally by the failure of Kashmir's leaders to solve the terrible economic and political crisis facing their own people; by the failure of these leaders to keep their people and the national movement united, the author points out.

He also states that all honest anti-imperialists and democrats in Kashmir realize that, given the correct economic, political and inner-organizational policies, a united national movement could have made Kashmir into another North Korea, where if the imperialists had dared to intervene they would, like the Americans in Korea, have met disaster. Unfortunately, in Kashmir, the people's movement has received a serious setback during the last three years. Chief criticism of Mr. Krishen's book is that he has not explained how this setback came about.

For the people of Kashmir there is only one solution, the author finds, and that is to rebuild its democratic forces and begin to move again as it did in 1946 and 1947. The democratic elements must pledge themselves to fight resolutely against all obstacles which prevent the rebuilding of this once-powerful people's movement.

LETTERS

(Continued from Page 116)

to wage a new war. They do so in the hope of obtaining super profits, of plundering other countries, especially those like the Soviet Union and the New Democracies, where the people are in power.

To satisfy their greed they would continue to enslave colonial peoples and for the same reasons they ordered their army to cross the 38th Parallel in Korea, occupied China's Taiwan and advanced large armed forces to the

EXPOSURE OF

To the Editor:

At a meeting of 2,000 Catholics and others held in Changsha, Father Druetto, ex-Acting-Bishop of Changsha and Catholic Mission Hospital head, was exposed as an imperialist agent. His crimes were:—

During the Sino-Japanese war, as head of the Catholic Mission Hospital of Changsha, he cooperated with local KMT army officials to organize a "medical corps." When Japanese planes bombed the city, however, this medical corps made no attempt to rescue and attend to the injured. Instead, Druetto used the official status of the medical corps to exploit the people. When the Japanese approached Changsha, for instance, he seized six boats to transport all the property of his hospital as well as his own baggage. While in Changsha he also imposed a grain tax on the peasants of the surrounding countryside, which they were forced to

Yalu River, threatening the security of China. It is plain that they would like to take the way that was taken by the Japanese aggressors.

Dear friends, do not let the imperialists deceive you. Those who call China "aggressor" are themselves aggressors. They would like to turn white into black in order to deceive their people into supporting a ruinous war.

I as a student know what it means to live under a regime that works for the people, not for the profiteers. Before liberation, under the rule of the reactionary KMT clique, higher education was the privilege of a few. But now, in people's China, the gates of all universities and colleges are opening to everyone who wants to receive a higher education, especially the workers and members of the minority races. The same applies to the middle schools.

There are so many changes there is not space to write about them, for already we have thrown off the shackles of the past and begin to see the outlines of the future.

It is our earnest wish that the cease-fire and armistice negotiations in

A "FRIEND" OF CHINA

pay. He demanded coolie labor to move his crops, and although the coolies worked very hard they were very badly treated.

After the liberation of South China, Druetto intensified his activities, helping KMT spies and bandits, hiding weapons and inciting to riot. He concealed KMT soldiers in his house and falsified historical documents for them to deceive the people's government. One of his local contacts, a bandit named Sun Chang-hwa, sent Druetto a pistol he had stolen from the Anking People's Government.

Because of the vigilance of the people, however, Sun Chang-hwa was denounced and arrested by the Anking authorities, to whom he confessed the theft of the pistol and revealed that Druetto had other weapons and munitions concealed in his house. The Anking authorities informed the Liu-young government. The police called on Druetto and requested him to hand over any weapons in his possession. He refused.

As a last resort the police searched Druetto's house and found four carbines, a revolver, three bayonets, and 376 rounds of ammunition hidden in his vegetable garden. In his room they discovered a pistol, 30 rounds of ammunition concealed in a big oil barrel, a parachute, helmets, four one-chambered pistols, (a murderer's weapon), and other military equipment. A book on the technique of radio operation and much US War Department literature also was discovered.

Numerous other crimes had been committed by Druetto during his 20 years in China.

After the meeting, Druetto was sent to the railway station and deported.

VEN HIGH-ZUN

Changsha
December 30, 1951.

Korea will speedily suceed and that you may all soon return to your homes and your dear ones. When you do so we hope that you will tell your fellow countrymen that the Chinese people want to be their friends. Let us unite to fight our common enemies—the imperialists and the exploiters.

CHANG CHUNG-TIEN

Sian
January 10, 1952

WOMAN'S LOT

To the Editor:

Due to the bad influences of a corrupt feudal system, Chinese women in the past were widely despised as well as cheated by the male in all walks of life.

In the countryside, mothers were often known to faint with horror when told that their new baby was a girl. Even in families which could afford to keep their daughters, the female was often betrothed early and took up the position of "daughter-in-law-to-be" .n the family into which she was to be married. Such "waiting daughter-in-laws" were often treated with the utmost harshness and in general led a dog's life.

In the city, the female's plight was no better. Houses of prostitution were filled with the daughters of impoverished parents, or those who fled from unbearable tortures inflicted by the mother-in-law, or by the husband.

The female child, according to old custom, was not even permitted to bow in the presence of Buddha at the Chinese Lunar New Year, as Lu Hsün tells in his story "Bid Farewell to the New Year."

But now woman's position is fundamentally changed. Every woman has the right to take part in natinoal reconstruction on an equal footing with men.

The promulgation of the Marriage Law and the closing down by law of all houses of prostitution has set the example for ridding ourselves of the remnants of the old unreasonable feudal attitudes and restoring women to their original respected standing. So an old proverb, "The river frozen for a thousand years has melted" is being quoted by women throughout the land.

WANG SZE-LIANG

Shanghai
January 18, 1952.

NEW FORMAT

To the Editor:

Congratulations on the new format. The **Review** now has a much better appearance than before, and is more convenient to read and carry.

Why not fill in the gaps at the ends of stories and articles with small designs and woodcuts? This would add much to the appearance of the inside pages.

I wish to add my endorsement to the Letter to Allied Troops in Korea. Anyone looking at the American adventure in Korea objectively must condemn the use of force against a nation struggling for freedom and independence. While the United States is feverishly planning another more horrible world war, the free people of China desire only to protect their newly-won independence and to work for the peaceful reconstruction of their country. All of us must work to oppose the warmongers and further the cause of peace.

FOREIGN READER

Shanghai
January 15, 1952.

A story report

Measuring New Clothes

by Ma Pen

AS the weather got colder, everybody needed some new clothes. The tailor, Chang Fu, had more than he could do. He worked at people's houses during the day, and at night he took cloth home and worked late by candlelight.

As he himself said, he had been a tailor for more than 10 years, but this year was a "big year." It seemed as if he had expected this long before. During the summer, when the rice was sprouting, he said to his wife, "Ah, just look! Later on, there'll be more tailoring jobs than I can handle; we won't have to worry about lack of work.

"This year, when the farmers gather in their crops, a picul will be a picul, and two piculs will be two piculs—they won't have to give the landlords any rent. And in addition, it's been a good year, with just enough rain, so everybody will have grain to spare; so won't they buy some cloth for one or two suits of new clothes?"

Now his words have been proved up to the hilt. From the beginning of September, he went from door to door, from one house to the next, so busy he couldn't stop. Those in the village who had never had a tailor before asked him to their houses. Everybody demanded the tailor.

"Master Chang Fu, please make some clothes for me," said Chang San.

"All right, all right, as soon as I'm free, I'll come to you first!" Every day, the tailor gave this sort of reply, but he couldn't fix a definite day for going to a house.

No matter whose house he went to, once he started work, it would be three or four days, or even a week, before he could get to the next one.

* * *

ONE day, he went to Huang Ta-tou's house to work. This was an extraordinary thing, next to impossible. Yet Huang Ta-tou, of all things, had work for the tailor. For about 30 years, Huang Ta-tao had never had a single new garment; the whole family, six of them in all, had never worn anything but clothing that had become all patches. This was the first time in his whole life that he had asked the tailor to come.

The sun had not yet risen

above the hill when the tailor brought his scissors to Huang's house. "Ah, Master Chang," Huang said, "you've really come at last! I thought you might have let me down again."

"How you talk! I knew you were waiting, that's why I came to work for you first."

"Yes, I know, you're really good to us," said Huang Ta-tou, patting the tailor's thin shoulder.

"I'll tell you, we call a tailor only once in a blue moon! If it wasn't for liberation, we sure couldn't ask anybody like you to come here. Before, you hid yourself in the landlords' houses all year round, making this and that for their sons, wives and daughters-in-law. You'd never think of crossing our threshold, now would you?"

"Don't talk about it .... let bygones be bygones!" muttered the tailor. Stung by Huang Ta-tou's words, his face reddened. In the past, before liberation, the village tailors were "monopolized" by the landlords and rich peasants. What did the poor have to do with tailors?

* * *

THE tailor stepped inside and sat down, while Huang Ta-tou offered him a cigarette and Huang's daughter-in-law brewed him some tea, for all the world as if a guest had arrived from a long distance. Huang Ta-tou sat beside him on the bench and they began to chat.

"Busy, eh?" said Huang Ta-tou.

"Can't keep up with it; I've only got two hands," he said, stretching them out. "How can I do it all? This year every family wants new clothes."

After chatting a while, the tailor rose to his feet. "Let's get to work. Anybody in your family who wants me to make clothes should come here now and be measured."

He opened his bundle, done up in cloth, containing his scissors, needles and yardstick. He stood, tapping his palm with the yardstick, and urged them to hurry and bring out their cloth.

Huang Ta-tou told his daughter-in-law to bring out a big bundle of blue cloth. His grandson and granddaughter rushed up to the tailor.

"Make me a padded coat!"

"Measure me for a shirt!"

Master Chang measured each one in turn. According to his estimate, he couldn't finish the job before eight or ten days. He thought to himself "Huang Ta-tou's whole family has really been liberated!"

translated by Lin Hsiang-chow

Victory in Vietnam

bove: Vietnam le's Army s in forma-

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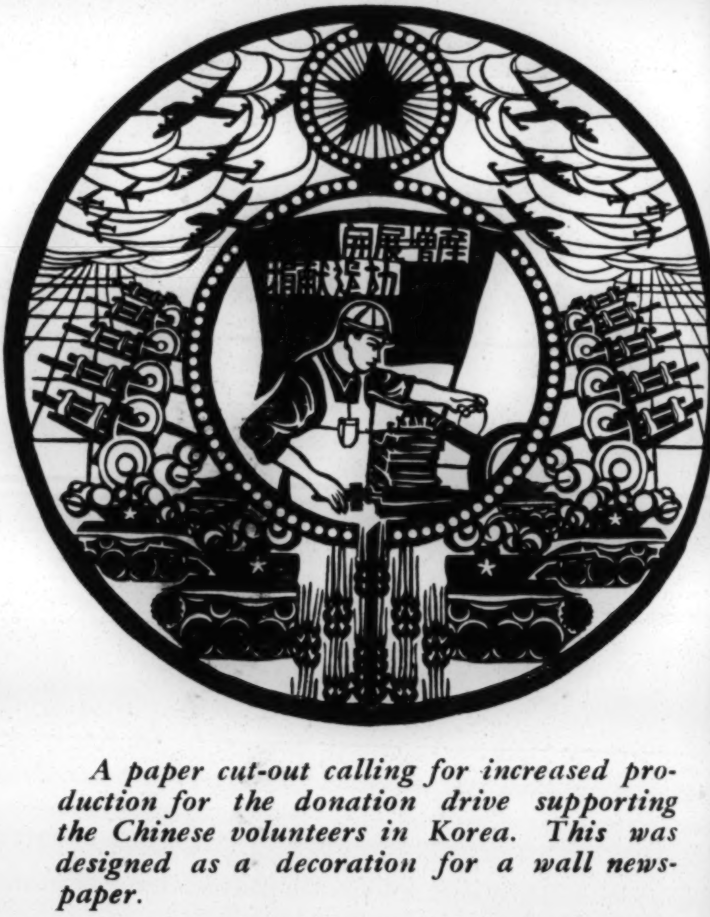
ght: A group rench troops have surren- d to VPA.

Left: Chairman Ho Chiminh enthusiastically greeted by Vitminh National Assembly representatives.



A paper cut-out calling for increased production for the donation drive supporting the Chinese volunteers in Korea. This was designed as a decoration for a wall newspaper.

by Meng Hua-feng